

IN
28 1937

MBER

1936

his Issue

IN THE
WORLD'S
WHITE
PHANT?

H. Apphard

CROWDED
CHURCHES
AND
CROWDED
SUNDAY
SCHOOLS

REYS

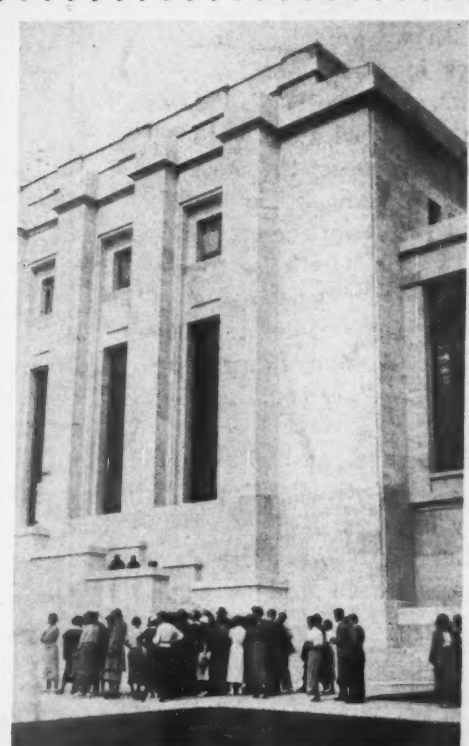
VOLUME 27

MBER 9

1 Cents
per Copy

An International Baptist Magazine

MISSIONS



The New Palace of the League of Nations at Geneva

ALL ABOARD

A simple program based on this issue of MISSIONS,

By ANNA C. SWAIN

There is no frigate like a book
To bear us lands away.

Introduction: From month to month we are going to suggest ways in which our book, MISSIONS, may bear us "lands away." We shall need a large map if we are going to get the most out of these programs. We shall also want to cut up one copy of MISSIONS each month, so that upon our map we may paste some of the very telling pictures to be found in this magazine of ours.

HYMN—"Lead on, O King Eternal"

SCRIPTURE AND PRAYER—See page 540 entitled "Thanksgiving Day"

EDITORIAL—Armistice Day and San Francisco Bridges, page 517

AT LAST A Small Bible with Big Type

THE HARPER CLEARBLACK BIBLE

The Harper CLEARBLACK type is composed of most pleasing, clear-cut letters that are easy to read and that do not tire the eye. A modified pronouncing system is used whereby the ordinary names known to the average Bible reader are not marked for pronunciation, but all other proper names are so marked. This Bible is the product of His Majesty's Printers of London, and is published by Harper & Brothers of New York.

The India paper pocket edition, only $\frac{3}{8}$ of an inch thick, is specially recommended.

SAMPLE OF TYPE

I WILL sing of the mercies of
the LORD for ever: with my

Your bookseller or supply house will gladly show you the Harper Clear-black Bibles, or write for a descriptive price list to

HARPER & BROTHERS
Dept. C4, 49 East 33rd St., New York

PROGRAM: Courier Beers escorts us to the West Indies. See "Crowded Churches and Crowded Sunday Schools," page 528.

Courier Lippard gives us the implications of Geneva. See, "Is it the White Elephant of Internationalism?", page 520

Courier Dahlby introduces us to a famous Christian. See, "The Private Life of Kagawa", page 533

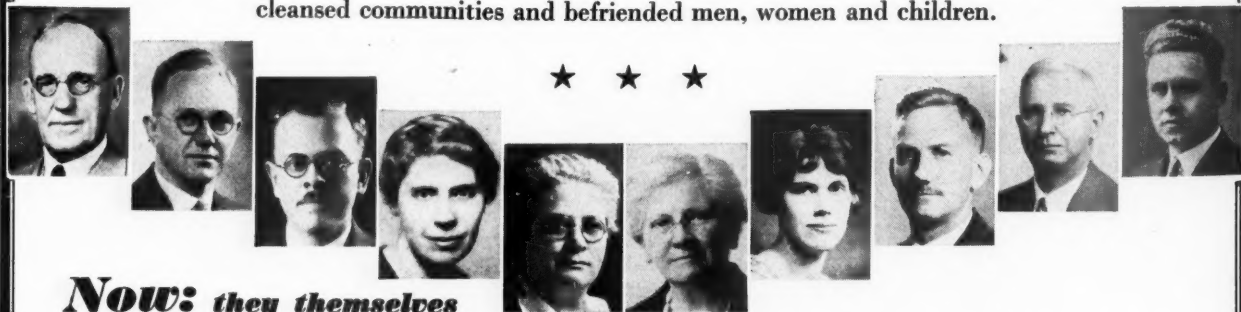
Some Side trips at no extra expense. To Nicaragua, by Lydia Holm, page 563; to Africa, by Marguerite Eldredge, page 560; to Colgate University, by Dr. Frank W. Padelford, page 554; to Burma and China, by Dr. J. H. Rushbrooke, page 546.

Some Forums conducted on board ship, on the Spanish situation, the Jew, and Ethiopia, see "The World Today", page 518, and on "Youth and Age," see editorial on page 537

HYMN—"Blest Be the Tie."

FOUR TO SEVEN LONG YEARS in Tropical and Oriental Lands

These and others of your missionaries have preached, healed, taught, counselled, built, traveled, played and worked. They have built churches, established schools, recreated bodies, won souls, cleansed communities and befriended men, women and children.



Now: they themselves

need rebuilding and befriending. The furlough brings them home for this purpose. Afterwards they hasten back to the field, refreshed and restored, but impatient to go on with God's work and yours. **HELP TO TURN THEIR FACES HOMEWARD OR OUTWARD** — Join with nine others through a gift of \$50.00 to place your representative on the field. "How shall they preach except they be sent?"

Send check to George B. Huntington, Treasurer, AMERICAN BAPTIST FOREIGN MISSION SOCIETY, or Frances K. Burr, Treasurer, WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY, 152 Madison Avenue, New York, N. Y.

QUESTION BOX NOVEMBER

NOTE.—Questions are taken from all pages and occasionally include advertisements. The contest is open only to subscribers.

1. What is cold through the hottest summer?
2. Who died at the age of 27?
3. What is said to be nothing but whitewash?
4. What is the meaning of *Goh Seh*?
5. What traveling companion wore white trousers?
6. Where is a street named after John Calvin?
7. What building was erected in 1934?
8. Who wrote 26 books?
9. Who thought of a janitor he would never meet?
10. Where is there no place for a Mason & Dixon Line?
11. Who wrote, "We can not leave the task unfinished"?
12. What church seats 1,800 people?
13. What city had 323 morphine shops?
14. Who wrote, *Finding God in a New World*?
15. What happened September 7, 1929?
16. Who is Ruben Marc?
17. What ceiling will be 65 feet high?
18. What is only $\frac{7}{8}$ of an inch thick?

QUESTION BOX PRIZES

New Rules for 1936

For correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a year's subscription to *MISSIONS* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded.

All answers must reach us not later than January 1, 1937, to receive credit.

You surely will enjoy this issue.
Why not subscribe for a friend?
Address: **MISSIONS**
152 Madison Avenue, New York

MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.
Editorial and Subscription Office, 152 Madison Ave., New York City

Address all correspondence to the New York Editorial Office
For subscription rates see opposite page 576

Vol. 27

NOVEMBER, 1936

No. 9

In This Issue

NOVEMBER FEATURES

THE WHITE ELEPHANT OF INTERNATIONALISM?	William B. Lippard	520
CROWDED CHURCHES AND CROWDED SUNDAY SCHOOLS	G. Pitt Beers	528
THE PRIVATE LIFE OF TOYOHICO KAGAWA	Albert J. Dahlby	533
AMONG THE THINGS THAT CANNOT BE SHAKEN	J. H. Rushbrooke	546
THIRTEEN MEN AND THIRTEEN DOLLARS	Frank W. Padelford	554

EDITORIALS

ARMISTICE DAY AND SAN FRANCISCO BRIDGES	517
THE WORLD TODAY	518
THANKSGIVING DAY (Devotional)	536
DREAMS OF AGE AND VISIONS OF YOUTH	537
THE PRIMARY AND THE SECONDARY IN THANKSGIVING	537
MEN NEEDED TO OPPOSE CHRISTIANITY'S UNNUMBERED FOES	538
TWO NEGRO BAPTISTS AND TWO THOUSAND WHITE BAPTISTS	538
EDITORIAL COMMENT	539
THE GREAT DELUSION	539
THE EDITOR EMERITUS SAYS	558

OF GENERAL INTEREST

THE BURDEN OF MILITARISM	C. A. Wells	515
REMARKABLE REMARKS		526
FACTS AND FOLKS		527
NEWS FROM THE WORLD OF MISSIONS		540
HONOR TO A FRUSTRATED LIFE	William B. Lippard	540
LITTLE JOURNEYS TO GENEROUS GIVERS	G. Clifford Cress	543
THE LIBRARY		552
ENLISTMENT MONTH IN THE LOCAL CHURCH		556
MISSIONS' CROSS WORLD PUZZLE PAGE		559

THE DEPARTMENTS

WOMEN OVER THE SEAS	560
TIDINGS FROM THE FIELDS	562
MISSIONARY EDUCATION: ROYAL AMBASSADORS	564
WORLD WIDE GUILD: CHILDREN'S WORLD CRUSADE	566
THE CONFERENCE TABLE	572

CAUGHT BY THE CAMERA

THE LEAGUE OF NATIONS AT GENEVA	516
OTHER ILLUSTRATIONS (LISTED IN DETAIL)	576

MISSIONS is published monthly except July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.

COMMITTEE ON PUBLICATION: J. J. Allen, G. P. Beers, W. H. Bowler, T. F. Chambers, S. B. Hazzard, W. A. Hill, P. H. J. Lerrigo, Miles W. Smith, G. L. White, Janet S. McKay, Mrs. George Caleb Moor, *Chairman*, Mrs. K. S. Westfall

Publication Office, 10 Ferry Street, Concord, N. H. Executive and Editorial Offices, 152 Madison Avenue, New York City

Entered as second-class matter at the Post Office at Concord, N. H., under the act of March 3rd, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917, authorized January 3rd, 1920. PRINTED IN THE UNITED STATES OF AMERICA

TWO IS COMPANY AND FOUR IS NO CROWD



ONE of the picturesque campus adornments, which every Franklin College alumnus knows and loves, is "The Old College Well-House." Designed by Blanche Crawford, it was given as a parting gift of her class of 1916.

The Franklin College Baptist Assembly brings here every year 300 young people. All enjoy the water from this well. It is cold through the hottest summer and refreshes everyone alike.

The four young people are representative students who obviously have learned that, "Two is company" and "Four is no crowd." Co-education continues the normal life through which these people have grown up together in the grades and in high school. Indiana, Massachusetts and Michigan have furnished this group.

What a wonderful experience college is! It brings together young people who are determined to go to college against all obstacles, or whose parents have made college possible for them. They are the choice young people in the world.

Your own young people would find here a fine and wholesome college life.

For full particulars, write to

PRESIDENT W. G. SPENCER, LL.D.

FRANKLIN, INDIANA

The 41st Month!

Another month has joined the upward procession. September brought 1,248 subscriptions as compared with 1,167 in September a year ago, or a net gain of 81 for the month.

September was thus *the 41st consecutive month and the 4th consecutive September* to register an increase in the number of **MIS- SIONS'** subscribers.

Again to all who contributed in making this record possible, the magazine expresses sincere appreciation and gratitude.

If October does likewise, **MIS- SIONS** will have much to be thankful for on Thanksgiving Day.

LETTERS

From the Editor's Mail Bag

Let me congratulate you on your leading editorial in the June issue. I admire its keen analysis and honest facing of facts. Why was it that 10,000 heard Kagawa and only 1,406 were delegates and 570 visitors to the convention of Northern Baptists? Have you the answer for the girls getting drunk, the prize fight and the mad race in armament? I don't mean any pious answer but a real answer that will meet the deepest needs of youth and disillusioned and discouraged religious workers. What do you mean by "advancing the Kingdom of God," which you plead for in your editorial? We need the answer here on the mission field just as you do at home, especially in our Baptist conventions of 3rd and 4th generation Christians. "Their ponderous committee machinery, long deliberations, fervid speeches, and spiritedly debated but half-heartedly supported resolutions, will continue to be scornfully ignored by a world that has no use for Jesus Christ." What you say here is even more true of the Buddhist and Hindu world, except that I think they do have more "use for Jesus Christ." As I see it, the Buddhists and Hindus are not yet sure that we really have the answer to life's problems. Can you help us? Again, let

me thank you for the June issue.—
Rev. V. W. Dyer, Insein, Burma.

Have intended to write before this to thank you for the interesting account of St. Louis happenings. Too much time is devoted at our conventions to reports and routine detail, resulting in the "shelving" of matters which deserve consideration. I am sorry that the liquor problem and social issues were among those topics! More time will have to be given for discussion of cures for present ills. I hope the day will come when long-winded accounts of *past* programs and reports of committees will be omitted from conventions!—Mrs. Edward Towns, Sioux City, Iowa.

I wish to call attention to an error on page 429 of the September issue. It is not the First Baptist Church of Batavia, *New York*, that celebrated its centennial, but of Batavia, *Illinois*.—Rev. A. L. Roth, Batavia, Ill.

May I call your attention to the one single blemish in an otherwise grand and glorious magazine. In your denominational directory, under the American Baptist Foreign Mission Society you have the following: "Field Workers: City—Rev. J. W. Thomas; Town and Country—Rev. Ellsworth M. Smith." These two men are Field Representatives, not Field Workers, of the American Baptist Home Mission Society. Thank you for making this correction in your next issue.—G. Pitt Beers.

NOTE.—To Pastor Roth and Secretary Beers, sincere regrets for MISSIONS' inaccuracies.—Ed.

WHO'S WHO

In This Issue

G. Pitt Beers is Executive Secretary of the Home Mission Society.

Albert J. Dahlby is pastor of the Broadway Baptist Church, Kansas City, Mo.

Marguerite M. Eldredge is a missionary with the Woman's Foreign Mission Society in the Belgian Congo, in service since 1926.

Lydia Holm is a missionary with the Woman's Home Mission Society in Nicaragua, in service since 1935.

Edward C. Kunkle is Director of the Metropolitan Baptist Board of Promotion in New York City.

The Burden of Militarism

A CARTOON BY CHARLES A. WELLS



THE people of Asia are carrying a heavy burden and are suffering new privations and torments. Their leaders have discovered the secret of the West,—that power sheathed in steel and propelled by gunpowder can work miracles.

Every Asiatic nation is arming swiftly and hideously. Western munition makers are pushing their lines in every capital.

Japan arms to defend her new frontiers and to protect her increasing trade. China arms to forestall further invasion and restore her boundaries. The Russian bear shows his teeth and sharpens his claws.

However, there is one clear ray of hope. Christian leaders are emerging out of this welter of militarism. Although unable to always openly challenge the growth of armed hate, they are making their influences strongly felt for coöperation rather than conflict.

They are the ones who can make the shadow of militarism a promise of hope that the people are not burdened in vain. It is a cross they carry which reaching its Calvary may then experience its Easter.

This Christian leadership in Asia has been born of Christian love elsewhere. We need to manifest more of it in order to produce more of that leadership.—CHARLES A. WELLS.

THE LEAGUE OF NATIONS AT GENEVA

See article, "Is It the White Elephant of Internationalism?", on pages 520-526



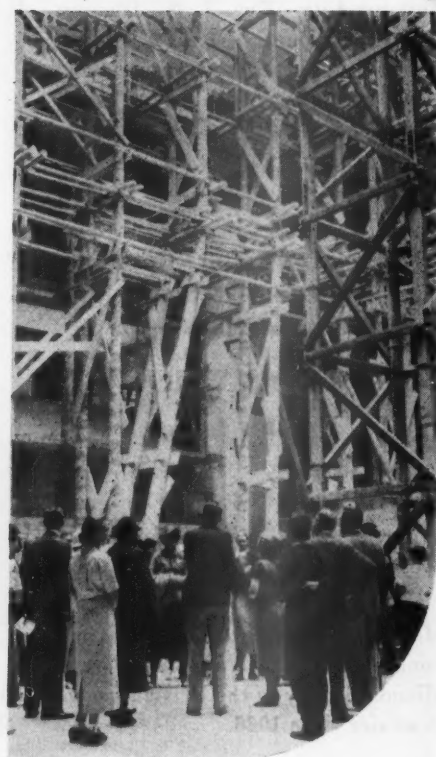
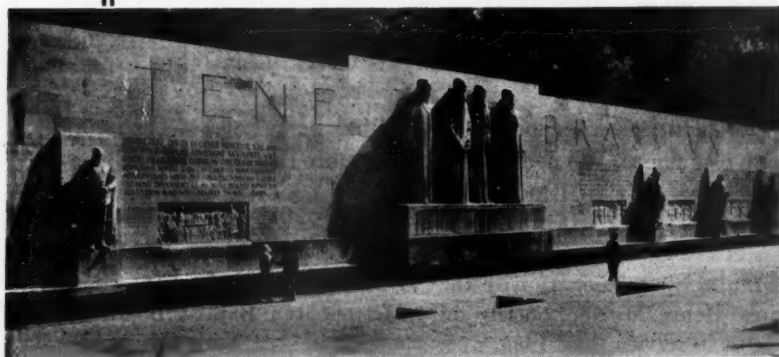
The old National Hotel, headquarters of the League since its founding in 1919. Note the memorial tablet to Woodrow Wilson as founder



ABOVE: The Geneva City Hall in which the large assembly meetings of the League are held pending completion of its own new hall. A group of tourists listening to a guide explain the new headquarters

RIGHT: Interior of the new assembly hall with the scaffolding still in place. The room will accommodate 2,000 persons and its ceiling will be 65 feet high

BELOW: The famous monument of the Reformation in Geneva. The figures in the center include John Knox and John Calvin, after whom a street is named in Geneva. The smaller statue with the Colonial hat is that of Roger Williams



A



they
Du
made
Darj
haus
could
effac
and p
prize
the v
Wha
wrote
spirit
In
of ba
comf
to bu
annu
a Lon
Ho
unde
they
sacri
erect
self-e
bayo
that
Here
with
toler
the c
Af
enou

MISSIONS

VOL. 27, NO. 9



NOVEMBER, 1936

Armistice Day and San Francisco Bridges



WO mammoth steel bridges in California, one across the Golden Gate and the other linking Oakland with San Francisco, are almost completed. Supported on concrete anchorages as solid as Gibraltar, they evidence again man's engineering skill.

During the summer another attempt was made to climb Mount Everest in India. From Darjeeling 150 men started on the long and exhausting trek. All knew that not more than two could ever reach the top. Yet with heroic self-effacement 150 men climbed along as comrades and porters, willingly throwing away hope of the prize for themselves so long as two might achieve the ultimate glory. Again the attempt failed. What Hugh Rutledge, leader of the expedition, wrote of the failure, superbly expresses man's spirit. "We cannot leave the task unfinished."

In England men are seeking a chemical method of banishing the London fog, great destroyer of comfort and menace to public safety. The loss to business, cost of lights, and damage to traffic annually runs into fabulous figures. To dissipate a London fog would be a supreme achievement.

How blind and stupid men seem when these undertakings are compared with others to which they likewise devote their scientific energy and sacrificial spirit. The same engineering skill that erects bridges also builds battleships. The same self-effacing courage that climbs mountains also bayonets men in trenches. The same chemistry that seeks to banish fogs also invents war gases. Here is unspeakable irony and tragedy. Blessed with amazing intelligence, humanity stupidly tolerates a civilization whose energy is spent in the colossal waste of war.

After 2,000 years there is apparently not yet enough Christianity on this planet to build a

spiritual civilization worthy of the materialism of our bridges, a social order striving for peace with the same concern that seeks to banish the discomfort of a fog, a way of life marked by the same discipline and unselfishness that sends men to commune with the silent majesty of Everest. Yet such a spiritual and social order is inherent in the gospel of Him who came that men might have life and have it more abundantly. Bridges, mountains, fogs, these attained and unattained material objectives should symbolize for us those unattained yet attainable achievements in things of the spirit—world peace, race fellowship, and the abundant life in the Kingdom of God among men.

Once again a restless world reluctantly will pause for two minutes of silence on Armistice Day, grim, solemn, tragic reminder of a war that supposedly was fought to end all war. What a disillusioned world we live in! The rape of Ethiopia, Germany's remilitarization of the Rhine, England's feverish production of forty million gas masks, America's billion dollar military budget, these and other events of 1936 prove again that wars do not end war.

When man's engineering skill is diverted from destruction, when all his scientific energy is motivated by social idealism, when all his sacrificial impulse is infused with the spirit of Him who died for the Kingdom of God, then the vision of beating swords into plough shares and spears into pruning hooks will be fulfilled. "We cannot leave the task unfinished." It applies to Everest as well as to the eradication of war.

To that task Armistice Day summons us. To that achievement Christianity challenges us. To that ideal the program of Christian missions must also be committed.



The World Today

Current Events of Missionary Interest



The picturesque city of Geneva, Switzerland, with a glimpse of Lake Geneva and majestic Mount Blanc in the background. Geneva is now the meeting place of hundreds of international conferences, the World Congress of Jews having been held here last summer

The Jew at Geneva Asks the Christian An Embarrassing Question

THE World Jewish Congress (See MISSIONS, September, 1936, page 391), met in Geneva, Switzerland, August 8-14. As was expected, the Congress urged upon the League of Nations, that it consider the plight of Jewry in view of the rising tide of anti-Semitism throughout the world. The United States was represented by 75 delegates headed by Rabbi Stephen S. Wise, while 5 delegates, as reported in *The Commonwealth*, were excluded because of radicalism and alleged opposition to Jewish interests in Palestine. Campaigns against the Jews in Germany, Poland, Rumania, Latvia and Lithuania were cited as indicative of a growing purpose to ruin Jews commercially and to force Jewish youth back into the ghetto. A Jew from Rumania, in discussing the plight of his race in Europe, addressed a searching question to the Christian world, "Why do Christians permit this oppression to remain unpunished?" In view of the remarkable address at St. Louis by Dr. James G. McDonald, former League Commissioner for German refugees, some people are still wondering why the Northern

Baptist Convention in its resolutions had nothing to say about this unchristian treatment of the Jews.

There are today 16,240,000 Jews in the world, of whom 4,450,000 live in the United States, 3,080,000 in Russia, and 3,150,000 in Poland. The remainder are scattered in other countries. It still remains true that there are more Jews in New York City today than ever lived at one time in Palestine.

Having Lost Political Independence, Ethiopia now loses Religious Identity

THE Roman Catholic Church is embarking on an intensive missionary penetration of Ethiopia. According to a report in *The New York Times*:

The Catholic Church is now at liberty for the first time to exercise its evangelical mission in perfect freedom in vast territories of Ethiopia where its presence was formerly opposed.

The problems are twofold. The church is preparing on the one hand to resume and intensify its missionary activities among the native populations, only a small part of which are Catholic, and on the other to meet the religious needs of white colonists and workers.

Extensive plans are being laid for spreading Catholicism throughout Ethiopia and a band of missionaries is being prepared for this purpose. They are to be provided with all the means necessary for carrying their message into the more primitive and most distant regions and will be put in a position to open schools and hospitals.

The problem of providing religious assistance for the white colonists is already partly solved by the presence in Ethiopia of large numbers of military chaplains.

For missionary administrative purposes the territory will be divided ecclesiastically into five apostolic prefectures. These will coincide with the five political subdivisions. Thus Ethiopia having been robbed of political sovereignty, now loses her historic religious identity.

A Five-Year Gain of Five Million in Japanese Population

THE one-day census in Japan taken on October 1, 1935 (See MISSIONS, October, 1935, page 454), recorded a total population of Japan proper of 69,251,260 as against an estimate of 70,000,000. There was a gain of 4,801,255 in five years and a gain of 760,239 during the first nine months of 1935. This pressure of population on the limited resources of Japan is the basis of the world problem of Japanese expansion.

These figures do not include the 1,803,000 Japanese who were living in foreign countries last year. According to statistics issued by the Japan Foreign Office and as summarized by *The Trans-Pacific*, this represented a Japanese foreign resident gain of 216,000 in one year. Totals for the ten countries where the Japanese population exceeds 1,000 (not including Manchukuo) are as follows:

Brazil	173,500	Canada	21,062
Hawaii	150,832	Philippine Islands	20,558
United States	146,708	Asiatic Russia . .	2,492
China	56,049	British Isles	1,423
Peru	21,127	India	1,416

Americans prejudiced against the Japanese will point to the 146,000 in the United States as an unduly large number. Yet when compared with the total American population (120,000,000), it figures out slightly more than one tenth of one per cent. Even if all 146,000 were living in California they would constitute less than three per cent of California's population.

Communism and Fascism Battle in Spain

AS THIS issue goes to press, the civil war in Spain enters upon its fourth month of bloody horror. How many people have been killed will never be known. Conservative estimates place the number of dead as high as 100,000 while fully 300,000 have been wounded. In Madrid mass executions put nearly 1,500 persons to death by firing squads. War always lets loose the savage instincts in man.

The war is more than a local fight between two rival factions. It is essentially a conflict between two philosophies, between communism represented by the communist-socialist Spanish government and fascism represented by the forces in rebellion. Thus intervention by any one European nation would have appalling consequences. The line-up of all the others would be swift and inevitable. France and Russia would side with the Spanish government; Italy and Germany would side with the fascist rebels, leaving England in the delicate position of being compelled to decide whether to aid communism or fascism. Perhaps the prospect of such a decision explains England's strong insistence that all remain neutral.

The Roman Catholic Church has suffered severely. For three months no Catholic mass has been publicly celebrated in Madrid. The stories of crucified and massacred priests, desecrated churches, exhumed bodies of nuns, are almost unbelievable. It is reported that worry over the Church in Spain has aggravated the Pope's illness. Opposition is similar to that in Mexico. "A stock radical argument not without its share of truth," says *Time*, "has been that Spanish education virtually monopolized heretofore by the clergy, left the majority of the population dismally illiterate."

It is more than probable that Protestant Christianity has likewise suffered. Northern Baptists in the United States have no missions in Spain. In 1920 that field was allocated to the Southern Baptist Convention by the London Conference following the war. (See MISSIONS, November, 1920, page 594). According to statistics for 1935 there are 35 Baptist churches in Spain enrolling 1,448 members, 22 pastors and 1,582 pupils in Sunday schools. The depression reduced the Southern Board's staff to only one missionary family, Rev. and Mrs. N. J. Bengtson. Last spring, Mr. Bengtson came to America on furlough, leaving his family in Spain. Latest report was that his family had to flee to Sweden.

REMARKABLE REMARKS, usually appearing on this page, because of pressure of space are transferred temporarily to page 526.

New palace of the League of Nations in Geneva. The extreme left wing is the Rockefeller library



Is It the White Elephant of Internationalism?

A visit to the new \$10,000,000 white limestone palace of the League of Nations in Geneva and impressions of the League's activities and achievements

By WILLIAM B. LIPPARD

THE King of Siam started the custom of presenting a white elephant, the sacred animal of Siam, to such of his courtiers as he wished to ruin because of the unprofitable dignity and high cost involved in keeping the animal. So the phrase, "white elephant," has come to mean any embarrassing liability, any expensive but futile undertaking which dignity and prestige require to be maintained. Recent international events seem to have led many people to regard the new \$10,000,000 white limestone palace of the League of Nations at Geneva as the white elephant of internationalism.

Most readers of *MISSIONS* have heard the story of the three stone cutters. When asked what they were doing, the first replied, "I am cutting stone." The second said, "I am working for \$5 a day." The third responded reverently, "I am building a cathedral." An incident somewhat akin to that, although incomplete, is told by Philip Gibbs in his book, *European Journey*. During a tour of Switzerland he visited Geneva where the new League palace was being erected. Upon inquiring of two workmen what they were doing, the first said, "We are building a new hospital for the wounded in the next war." The second said, "This is a new barracks. It will be ready for the German armies when they march this way." To complete the story a third workman should

have replied with contrasting dignity, "I am building an enduring edifice for world peace." But the third spokesman was missing.

When I sailed for Europe early in August, a friend came to the steamship pier to bid me farewell. When I told him of my intended visit to Geneva, he said, "You will be in time for the League's funeral." Among the passengers on the voyage was a Russian archbishop on his way to Czechoslovakia. Long bearded, solemn, dignified and impressive looking in his black ecclesiastical regalia, he could talk very little English. Nevertheless as we paced the deck together one evening out on the broad expanse of the sea, I asked him what he thought of the future of the League of Nations in view of Italy's seizure of Ethiopia, and Japan's conquest of Manchuria. His reply was a disdainful shrug of the shoulders, a contemptuous gesture of his apostolic hands, and a sorry look in his eyes, that spoke more loudly of his loss of confidence than a thousand words.

Yet he and my *bon voyage* friend and Philip Gibbs' workmen, and all others whose loss of confidence may be genuine and who sincerely think the League is finished, are wrong. Although the League as an organization has several costly failures charged against its record, ■

the League as an idea remains undefeated by any temporary political failure.

This conviction is confirmed by my own visit to Geneva where the new League palace is rapidly approaching completion. Only the immense assembly hall and the library are still unfinished. The corner stone of the mammoth edifice was laid on September 7, 1929, so that more than seven years have been required for its construction. Between 300 and 500 workmen from ten nations have been employed. There have been no strikes or labor troubles of any kind. Total cost will exceed 29,111,832 Swiss gold francs, or \$10,000,000. When completed the League palace will be the third largest building on earth, exceeded in ground area only by the Vatican Palace of the Pope in Rome and the Palace of Versailles in France.

Few people are aware that an American Baptist, Mr. John D. Rockefeller, Jr., is responsible for the present site. The League had planned to move from the National Hotel building, where its headquarters were established in 1929, to a tract of land outside the city and fronting on Lake Geneva. Contracts were signed when Mr. Rockefeller offered his magnificent \$2,000,000 gift for a library. At once it was realized that the new site could not accommodate also a library building. So the city exchanged the site on the lake for part of Ariana Park on the hill just behind, in every way a more desirable and suitable location. Here an unobstructed view is obtained of the city, of the lake, of the bridges across the Rhone River where the Helvetians so desperately battled against the Roman legions under Julius Caesar, and of snow-capped Mount Blanc in the distance, towering symbol of eternal majesty and abiding peace.

Here fronting on three sides of a court of honor are the three main buildings. In the center stands the great assembly hall with its seating capacity of 260 delegates, 340 experts and advisors, 200 interpreters, clerks and stenographers, 500 newspaper men, and 800 visitors, a total of 2,000. To the left stands the library now housing 200,000 volumes, and with shelving capacity exceeding 1,000,000 books. More than 20,000 books are added each year. This will soon be the world's most marvelous collection of books on international affairs. To the right is the council hall

where the League's executive body, known as the Council, will meet three or four times a year in regular sessions and as often otherwise as emergency matters require. Extending from the council hall is a long building housing the Secretariat, with 400 offices and a personnel of 700 secretaries in the 14 departments of the League's activities. These secretaries come from more than 50 nations. They are appointed not as officially representing their nations but on the basis of training and ability. Thus Americans are included even though the United States is not a member.

The buildings extend across a frontage of 400 meters (1312 feet), forming an architectural group of stately elegance. No historic or traditional style of architecture was followed. The style is of classic simplicity, practical and modern rather than modernistic. Viewed from the lake, as the tourist approaches the city by boat, these buildings now form part of the permanent landscape of Geneva. On the right they balance the cathedral and other ancient buildings in the old part of the city on the left, with the main section of Geneva along the water front in the center.

The selection of plans was the result of the world's most interesting architectural competition. More than 10,000 plans were submitted by 377 architects in all parts of the earth. Two entire buildings were needed to exhibit the plans. A committee of five (two Frenchmen, one Hungarian, one Swiss and one Italian) eventually agreed upon a composite plan submitted by a French and a Swiss architect. All nations in the League have shared in the cost of the construction. In addition they have contributed various gifts for decoration and furnishing, as for example, wood paneling from South Africa, tapestry from Belgium, carpets from China, rugs from Iran, hand-woven curtains from Hungary, pictures from India, wrought iron gates from Luxemburg, mural paintings from Mexico, and marble from Italy for the walls of the main corridor. I was unable to secure either a confirmation or a denial of the newspaper story that the gift of marble had been declined because of Italy's war against Ethiopia. *Nor did I find any mention of a gift from the United States of America.*

Running the length of the assembly hall is a corridor or lobby nearly 400 feet long. Already it

has been named, "The Hall of Lost Steps," thus repeating the name of the lobby in the old League headquarters. An ironical reason accounts for the name. In this long corridor the League delegates during intermissions will walk and talk and talk and walk and really get nowhere.

At the corner stone laying ceremony, according to ancient custom, a box was sealed into the stone. It contained a copy of the League Covenant, and a document in English and French, the two official League languages, explaining the purpose of the building and recording the names of all member states. Each state placed in the box specimen gold coins from its currency. Of course no man can estimate how long the building will stand. But when the time comes 100 or 500 years from now, to demolish it in order to erect a new palace for the League of that far off age, this corner stone will be opened. Within the sacred box there will be found no coins from and no mention of the United States of America.

In the Court of Honor a large celestial sphere in bronze bas relief, as a memorial to Woodrow Wilson, founder of the League, will be mounted in the terrace facing the lake. Here it will perpetually turn slowly on its axis and be illuminated every night. There could be no finer symbol of the League's international significance than this perpetually rotating sphere.

Unfortunately a reminder of one of the League's sorry failures will also be in view. In the adjoining park stands the hotel where Emperor Haile Selassie of Ethiopia made his headquarters when he came to Geneva last June personally to plead his cause, to denounce Italy's seizure of his country and to condemn the League for failure to prevent it. From this hotel he proceeded with regal dignity to the council hall only to be jeered and insulted by Italian newspaper men who had to be forcibly ejected by the police.

Already the new palace is a Mecca for tourists, students, professors, teachers, and others interested in world peace. Among them are thousands of Americans. While they are motivated by ordinary tourist curiosity to see the things of interest in a foreign city, it is reasonable to assume that they are interested also in something more fundamental, in the sublime idea of an association of nations pledged not to resort to war but to settle all disputes by amicable means.

In spite of Japan and Manchuria, Bolivia and Paraguay, Italy and Ethiopia, this League purpose as set forth in its Covenant remains unchanged, "To promote international coöperation and to achieve international peace and security . . . by the prescription of open, just and honorable relations between nations."

From that cardinal principle the League has not wavered, as a brief resume of its achievements will demonstrate. How unfortunate it is that these achievements are given scant publicity on inside pages of newspapers, while the failures are set forth in front page sensational headlines, thus giving the reader a deplorably false impression.

Limitations of space prevent more than the briefest summary of what the League has accomplished, and the order given does not signify relative importance.

1. *The League has promoted international health.* To assist in the fight against contagious diseases like plague, cholera, typhus, smallpox, etc. in the Far East from where they spread to other parts of the earth, the League maintains a health office at Singapore. Nearly 150 seaports around the world send telegraphic reports here. The information is then wirelessly to ships about to enter such ports. A weekly summary of the information compiled is distributed from Geneva throughout Europe. Two international health institutes are maintained respectively in Copenhagen and in London. Publications dealing with world health include surveys of various countries, bulletins, exhaustive reports, treatises on food supplies, hand books on health conditions, etc. World health today is immeasurably better because of this service.

2. *The League has safeguarded the rights of minorities.* The Peace Treaty, following the World War, carved up Europe into numerous new states. Twelve of these new countries in Europe and one in Asia found racial, religious and linguistic minorities within their boundaries. All signed treaties in regard to the rights of these groups. The fulfilment of these obligations was placed under League oversight. Chief among rights thus safeguarded are the protection of life and liberty, and freedom of religious worship. To cite only one example, without this protective guarantee, the Baptists in Roumania

might long ago have been crushed as a religious minority group.

3. *The League has come to the rescue of refugees.* Without the League, hundreds of thousands of men, women and children now alive would long ago have perished because of their desperate plight as refugees, fleeing from one land to another with no abiding place of safety in sight. During the years 1920-1921 the League

Exterior and interior of the Protestant Cathedral of St. Peter in the old section of Geneva. It was built during the Reformation. The chapel in which John Knox preached during his residence in Geneva is across the street



of Jews and Christians, has also been handled by the League. Had there been no such agency backed by the Christian conscience of the world, to deal with this terrific postwar problem, the resulting human misery and loss of life would have been appalling in magnitude and intercontinental in extent.

4. *The League has raised the moral standard of the world.* Particularly is this true in its super-



From this pulpit Dr. Harry Emerson Fosdick preached his historic sermon on "War," to the League of Nations in September, 1923. At that time Germany was not a member of the League and the Italian delegate was probably not present

supervised the repatriation of more than half a million prisoners of war. More recently the League has dealt with Russian refugees throughout Europe, Bulgarians in Thrace, Armenians in the Caucasus, and the transfer of thousands of Greeks from Asia Minor back to Europe following the war with Turkey. The migration of Jews to Palestine on a large scale, and during the past two years the plight of refugees from Germany driven out under the relentless Nazi persecution

vision of agreements covering the traffic in women and children, slavery, suppression of obscene literature and the traffic in opium and other narcotic drugs. Before 1920, when the League came into being, only six countries had such agreements. Since 1920, the number has increased to 45. The effectiveness of this service is revealed in the fact that nine countries since 1921 have taken steps to abolish the system of licensed prostitution. Moreover, the severe cen-

sure heaped upon Japan at Geneva last May by the United States, England and Canada because of Japan's laxity in dealing with the opium traffic in Manchuria and China makes clear that no nation can ignore the League's moral influence and its publicity. Reports showed that 131 morphine shops in Chanzli, 319 in Foochow, and 323 in Amoy, were operated by Japanese. When the Chinese governor attempted to deal with the problem, he was removed from office as being anti-Japanese! "For years," said Mr. S. J. Fuller of the American State Department, "the matter has been an open scandal." Each year sees a further suppression of the traffic. The cost of opium bears mute testimony to the efficacy of League control. In 1921 morphine sold illegally in America brought \$2 an ounce; today its cost is \$150 an ounce. In Europe five years ago, it cost \$3 an ounce; now it is almost unobtainable at any price.

5. *The League has established the principle of stewardship in international relations.* Particularly is this true in the administration of mandates. Following the war, numerous areas of the world, notably Palestine, Syria, Tanganyika, South West Africa, the French Cameroons, the Pacific Islands, were assigned to the great powers like England, France and Japan for administration and development. Under this new system the old colonial policy of exploitation became impossible. A new chapter of international relations was written when the rule was established and is now rigidly enforced, that each great power having mandated territories must submit formal annual reports as to how it has administered its trust. Moreover, the fact that the people in these areas have the right to appeal to the League has a most wholesome effect. Again, such difficult problems as administering the free city of Danzig, and the return of the Saar to Germany after a thoroughly impartial plebiscite (see MISSIONS, January 1935, page 6), could only have been satisfactorily solved by an international organization. Had there been no League, conditions in Palestine, Danzig, the Saar, Syria, etc. would inevitably have plunged the world into another war.

6. *Finally (and this by no means exhausts the League's activities which include also the fields of labor, finance, disarmament, etc.), in spite of*

its three historic failures, the League has been a powerful instrument in preserving peace. During the 16 years of its history since 1920, the League Council has dealt with 35 disputes between member states. Two, the war between Bolivia and Paraguay in South America and the war between China and Japan in Manchuria, were brought before the entire assembly. The third major dispute, that between Italy and Ethiopia, is before the assembly as this article is being written. Thus there were three failures in preventing war and 32 successes. What Shakespeare said about the evil that men do living after them and the good being interred with their bones, may well be applied here. The failures are displayed in big headlines and remembered; the successes are relegated to inside pages and forgotten.

What reader of MISSIONS now recalls the following satisfactorily adjusted disputes, any one of which might have precipitated a major war. I list only 16 including the three that did result in war.

- FINLAND AND SWEDEN, 1921.
- GREECE AND YUGOSLAVIA, 1921.
- GERMANY AND POLAND, 1922.
- HUNGARY AND CZECHOSLOVAKIA, 1923.
- GREECE AND ITALY, 1923.
- LITHUANIA AND GERMANY, 1923.
- TURKEY AND IRAQ, 1925.
- BELGIUM AND GERMANY, 1925.
- LITHUANIA AND POLAND, 1927.
- BOLIVIA AND PARAGUAY, 1928 (war).
- COLOMBIA AND PERU, 1931.
- CHINA AND JAPAN, 1931 (war).
- ENGLAND AND PERSIA, 1932.
- HUNGARY AND YUGOSLAVIA, 1934.
- YUGOSLAVIA AND FRANCE, 1934.
- ITALY AND ETHIOPIA, 1935 (war).

Three failures and 32 successes confirm what Sir Samuel Hoare said in his speech to the League Council:

The League is what its member states make it. If it succeeds, it is because its members have, in combination with each other, the will and the power to apply the principles of the Covenant. If it fails, it is because its members lack either the will or the power to fulfil their obligations. Its strength or its weakness will depend upon the number, importance and faithfulness of its constituent members, and upon the support that the governments of member states receive from their peoples.

Apparently in the South American, Manchurian and Ethiopian crises, public opinion was not of sufficiently high moral intensity to back the League in its efforts to maintain peace. Human morality and not the League had failed.

From this brief survey several conclusions seem warranted:

1. The League should be accorded larger recognition of its successes. Biased newspaper publicity, especially in the United States, and American prejudice which began with the return of President Wilson from the Peace Conference in 1919, have magnified the League failures and mistakes and have minimized or disregarded its service to the world. Our American sense of fair play, justice, honest facing of facts, should compel admiration and respect for what has been accomplished in these tumultuous 16 years.

2. A sharp distinction must be drawn between the League *as an organization* and the League *as an idea*. In three historic crises the League has failed, but the League idea abides and is stronger than ever. As Mr. Salvatore De Madariaga said to the assembly: "The principles of the League cannot be defeated. What has been defeated is their application."

3. The League Covenant will need to be revised so as to deal more effectively with future crises of the Japan-Manchuria and the Italy-Ethiopia type. Whatever form such revision takes, one thing seems clear. The League must be divorced from the now dead Treaty of Versailles which is more and more recognized as a stumbling block to the maintenance of peace in Europe. The latest adherent to the ranks of those who condemn the Peace Treaty is Prime Minister J. B. Hertzog of South Africa who said, "The Versailles Treaty is the world's greatest source of friction. If war comes again, this cursed treaty will be responsible." An English business man, who shared my compartment on the train from Paris to Boulogne, said most emphatically as he reviewed his journey through Austria and Germany, "That treaty was a piece of consummate folly, a stupendous blunder."

4. The League can not achieve its highest success without the return of Japan and Germany and without the membership of the United States. Of course with both our major political parties opposed to America's entry and with our

Senate refusing even to approve membership in the World Court, the entry of the United States into the League is in the far off future. Yet in view of the League's dependence on universality, the absence of great states like America will continue to weaken its effectiveness. Until the United States becomes a member and uses her powerful disinterested influence toward world peace, Japan, Germany, Italy and smaller nations will look upon the League as an institution directed by Great Britain, Russia and France and maintained for the enforcement of the revengeful treaty that ended the war.

5. Finally the League principle should be recognized as of vital significance to the Christian program for the world. In its broad aspects the League under whatever political, economic, financial, social or moral categories its activities may fall, is in harmony with the missionary enterprise. World peace, social justice, human welfare, racial harmony, protection of weaker people, help to refugees, suppression of drug traffic, safeguarding of women and children—these are objectives both of Christian missions and of the League. Long before the League was conceived, the Christian missionary went abroad as an ambassador of Jesus Christ to proclaim His gospel of peace among the nations and to preach the good tidings of brotherhood among the races. He is doing so today. Back in 1925 our own foreign mission board held an important conference on mission policies. Among its published findings, appears this remarkable sentence:

The Boards therefore recommend that fresh emphasis be given to such points as: the unchanging aim of the foreign mission enterprise to make Christ known to the world; the development of an indigenous Christianity free to make its own interpretation of Christ as the Divine Spirit directs its thought; gradual and ultimately complete devolution in mission administration; the establishment of international cooperation; the abolition of war; the eradication of race prejudice; the thorough application of Christianity to industrial relations the world around; the protection of weaker peoples from unscrupulous exploitation by economically stronger nations; and the Christianization of nominal Christianity already in existence in the Western Nations.

The last half of that is also the purpose of the League of Nations.

What is needed is a larger infusion of the spirit of Christ in the activities, plans and purposes of the League and a recognition of His teachings as basic in its work. Professor Oscar De Halecki of Warsaw, Poland, intimated this when he said:

The lesson of all past centuries may be summed up in a formula that, like all truths, is very simple. There will be no peace nor progress nor true League of Nations until the same moral principles are admitted as governing international relations that the civilized world agrees to recognize in daily life.

To that high purpose Christian people everywhere must give not only courteous endorsement but wholehearted cooperation. On the foundations which Christianity has for 2,000 years been building, the League of Nations is erecting as

a superstructure the political and economic brotherhood of mankind. The Christian people of the world must see to it that that brotherhood shall be not only political and economic, but thoroughly Christian. And that is a missionary task.

So the League of Nations is no white elephant of internationalism that dignity and prestige require to be maintained at ruinous expense. It is rather a worthy instrument in the promotion of peace and goodwill, whose success depends on evidence of the growing spirit of peace and Christian morality. Its failures are reflections of the moral weakness of humanity. Its successes are evidence of the growing spirit of peace and Christian idealism among men.



Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

(In this issue with special reference to Armistice Day)

HUMANITY HAS NEVER DEvised at any time or at any place nor ever will devise an economic, social, or political system which can pass uninjured through the ravages of war.—*Herbert Hoover.*



WAR BREEDS WAR and the virus of war has infected the blood streams of all nations.—*G. A. Buttrick.*



NO NATION IS BETTER than the individuals who compose it. The spirit underlying national policies must undergo a rebirth and individuals within nations, through personal conduct, through influence upon others, and through exercise of responsible citizenship, must devote themselves to the cause of such rebirth.—*Cordell Hull.*



WE ABHOR KILLING AMONG INDIVIDUALS; we applaud killing among nations if it is done in the name of patriotism.—*Francis B. Sayer.*



SITTING AT WASHINGTON and in London, Paris and Berlin, day after day, are small coteries of men who are determining how the next war shall come, and how they shall pull in the trained young men and women of this generation.—*J. Stanley Durkee.*

MANY WORLD WAR VETERANS WILL AGREE, possibly even a great majority of them, that participation by the United States in the World War was in vain and that human life was sacrificed to rescue ill-placed private property.—*H. K. Philips*, National Publicity Director of the American Legion, quoted in *TIME*.



I DO NOT THINK the Southern Baptist Convention has any right to decide what we shall do about war.—*Rev. J. W. Haley*, in a St. Louis paper.



THERE IS A LOT OF PEACE TALK in the world today that is nothing but whitewash. It does not contemplate changing the people who are making war.—*A. E. Keigwin.*



THE PROSPECTS FOR WAR WERE NEVER DARKER; but the cause of pacifism was never brighter.—*John Haynes Holmes.*



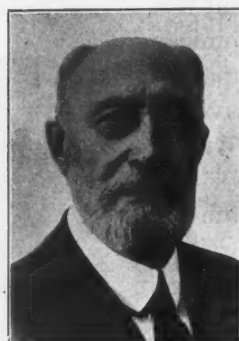
THE SOLDIER IS GOD'S GIFT to a nation, and when He favors a nation, He gives it stalwart soldiers.—*Chaplain A. T. Nowak*, quoted in *THE NEW REPUBLIC*. (QUERY—Is the Chaplain correct?—Ed.)

FACTS AND FOLKS

A special feature at the annual Swedish Baptist Convention in the United States was the celebration of the 90th birthday of Dr. Carl Gustaf Lagergren, Dean Emeritus of the Bethel Theological Seminary and the Grand Old Man of the Swedish Baptists in this country. A beautiful bound volume of congratulations and a bouquet of 90 roses, with brief addresses by President G. Arvid Hagstrom of the Institute and other Swedish Baptist leaders, marked the celebration. For 33 years Dr. Lagergren served as Dean of the Seminary. He is the author of 26 books, all in Swedish, on religious, temperance and theological subjects, the largest being a seven volume treatise on systematic theology. A notable tribute to his ministry came from the King of Sweden some years ago, who knighted him and made him a member of the Royal Order of the North Star. On his 90th birthday, congratulations came from as far remote countries as China where some of his former students are active in Foreign Mission Service. A unique distinction is that he was originally licensed to preach by a Lutheran bishop, although the bishop knew that the young man was a Baptist.

After occupying the old red brick Bible House on Astor Place in New York City for 83 years, the American Bible Society last month moved its headquarters to its new home at Park Avenue and 57th Street in the center of the so-called fashionable Park Avenue apartment house district. The entire six stories will be occupied by the Society's offices, reception and committee rooms, as well as considerable exhibit material for the

News brevities reported from all over the world



Carl Gustaf Lagergren, Grand Old Man of the Swedish Baptists

benefit of visitors from out of town who are interested in the Bible and its circulation, and who are expected to call at the new headquarters in ever increasing numbers. The building will be formally dedicated this month. The only part of the old Bible House that will remain in use is the immense vault in the basement where plates for the printing of Bibles in 49



The new Bible House

different languages and valued at more than \$1,000,000 will continue to be stored. During the 83 years on Astor Place a grand total of 134,179,512 Bibles either printed and bound or purchased or imported passed through the doors of the old headquarters.

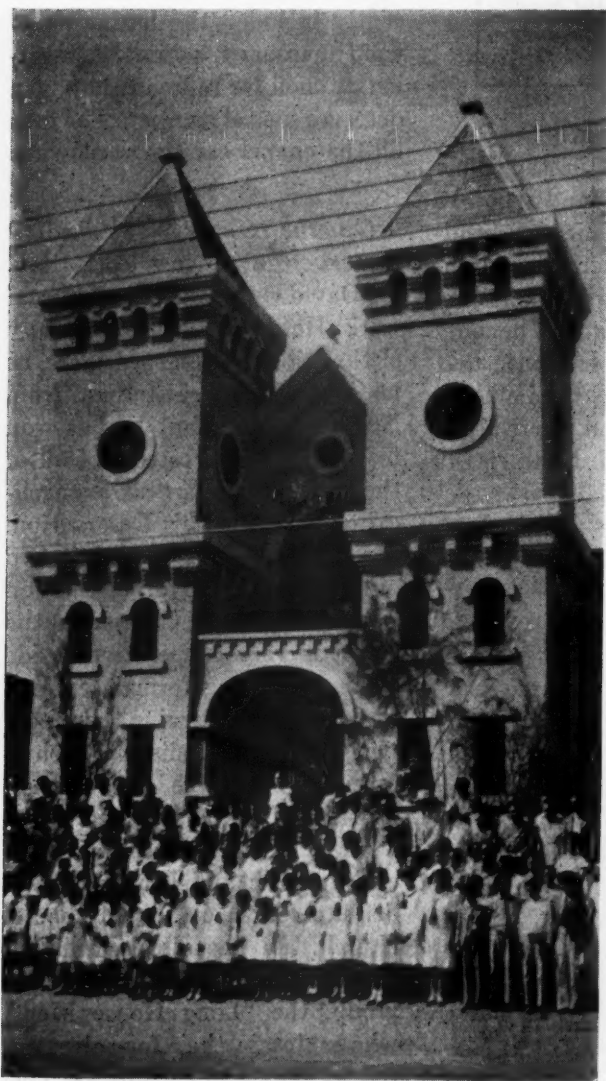
The Chapel Car Emmanuel, sometimes called the "Old Faithful" of the prairie and hills of Colorado, is now in its 44th year of service and is still in charge of Rev. and Mrs. Howard Parry, missionaries. Services rendered recently included the harboring of flood marooned victims. A meeting at noon for railroad shop men deserves special mention. The men fill the chapel car to overflowing.

On the Cattaraugus Indian Reservation in New York, Rev. W. David Owl is doing an unusual work. He does not belong to any of the tribes represented there, as he is a Cherokee Indian from North Carolina, but he has won his way into the esteem of all of the tribes. There are six evangelical churches on this Reservation. Mr. Owl is pastor of all but two of them. He has no formal relation with the Episcopal Church but the rector is very cooperative. Aside from conducting formal services, Mr. Owl is also serving these people. The Methodist church is formally in charge of a woman missionary who gives time to the work of religious education in the entire parish and Mr. Owl gives definite service in the Methodist church. He has also established a close contact with the pagan group, the "Long House Men," who maintain their formal pagan religion but who turn to Mr. Owl for all kinds of services.

Crowded Churches and

IN ORDER to study general conditions in the West Indies and the progress of our missionary work there, I recently spent five weeks on a tour of Cuba, Haiti, the Dominican Republic and Puerto Rico. I was accompanied by Dr. Charles S. Detweiler, an ideal traveling companion for interpreting to a new visitor what he sees.

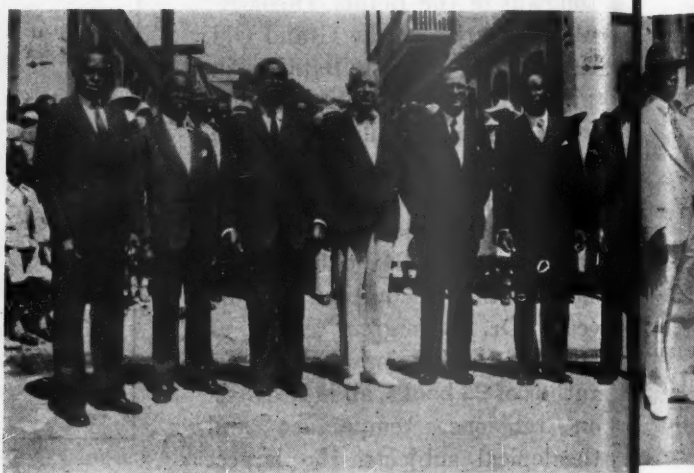
After arrival in Havana, Cuba, by steamship from New York, an overnight train ride brought us to Jatibonica, where Dr. Robert Routledge, our missionary for Cuba, met us with a car. Here we began a tour of the churches. During



The First Baptist Church at Guantanamo, Cuba

The story of Dr. Beers' first secretarial field tour of the major islands of the West Indies

By GEORGE PITT BEERS



Secretary Charles S. Detweiler (white trousers). A. G. Wood at his left and five pastors in Haiti

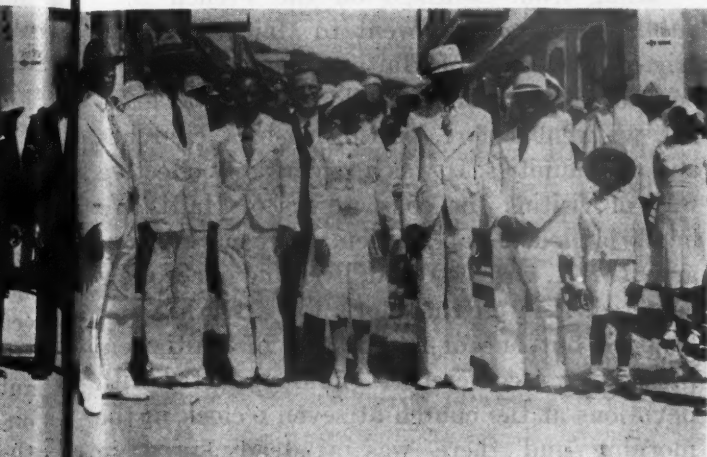
the next few days we visited 18 churches, meeting the pastor and some of the officials of each church. Frequently we met considerable groups and sometimes we participated in regular services. We spent four days in the school at Cristo, where a conference was held with all pastors who could come together for that purpose.

THE POVERTY OF CUBA

Two circumstances strongly condition our work in Cuba. One is the poverty of the country. At the eating places people would come among the tables begging for the remains of our meals. The mark of malnutrition on little children was the most striking thing I saw. Sugar furnishes the chief employment of the people. Men working in the sugar have employment not over five months in the year. They earn less than a dollar a day. Such a situation makes it impossible for the people themselves to meet large expenses in connection with their church work. The second circumstance is that eastern Cuba is very sparsely settled. The towns are not large and are widely separated. This makes it impossible to develop any large group of preaching stations under one pastor such as are maintained

crowded Sunday Schools

visit to Cuba, Haiti, the Dominican Republic
Puerto Rico, with glimpses into open doors
of people responsive to the gospel message



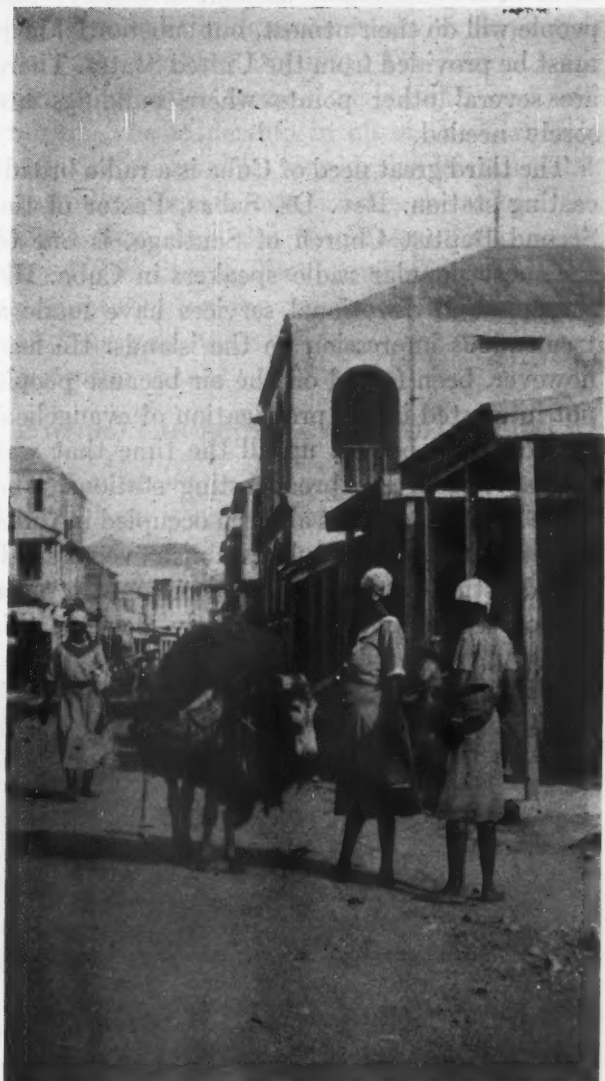
A. Gionary A. Groves Wood and 6 candidates baptized at
Cap Haitien during Dr. Beers' visit to Haiti

in Haiti. It means that a pastor must be supported for each separate piece of work.

Nevertheless our work is progressing in a most gratifying way. The pastors are men of high grade. They have organized a Cuban Baptist Home Mission Society which is carrying on work in places where the American Baptist Home Mission Society has not been able to give assistance. Yet the financial situation of these pastors is heartbreaking. The Cuba Mission has followed the policy of dismissing no pastors even though its income has been reduced. It has made up the shortage of funds in repeated reduction of salaries and work allowances. While this means that all types of work are being maintained, the sacrifice of the men is terrific. Three pastors have had to be invalided away from their work because their health was broken by the sheer lack of the necessities of life. In spite of this situation we heard not one word of complaint.

One striking missionary opportunity in Cuba is the group of Haitiens that have been brought from Haiti to Cuba to cut sugar cane. Many of these Haitiens were Baptists when they came to the island. These immediately gathered together

in church groups, and built little mud and thatch buildings in which they could worship. They had no pastors but each group chose its most competent layman to lead their prayer meetings and teach their Bible classes. After a time they had converts. Now the Haitiens speak French and the Cubans speak Spanish, but these Haitiens secured a Cuban Baptist minister to baptize their converts and administer the Lord's Supper. They could not understand much of his language but they understood his spirit of Christian fellowship and the symbolism of the ordinances. We ought to have funds to place a well trained



Going to market in Haiti

Haitien minister as a general missionary among these Haitiens in Cuba.

Besides this, Cuba has three outstanding needs. One is a better financial support for their pastors. These men are receiving from \$25.00 to \$40.00 a month and living is not cheap in Cuba. There should be a very substantial increase in their support.

Their most conspicuous need is buildings. Some of the frame buildings erected in the early days of our work are outgrown, dilapidated, unsafe because of the ravages of the termites. The First Baptist Church of Santiago was wrecked in the earthquake. It has been patched up with wood, although wooden construction is prohibited in that central part of the city. There is a great opportunity here but it calls for investment of a considerable amount of money. The people will do their utmost, but substantial help must be provided from the United States. There are several other points where buildings are sorely needed.

The third great need of Cuba is a radio broadcasting station. Rev. Dr. Sabas, Pastor of the Second Baptist Church of Santiago, is one of the most popular radio speakers in Cuba. His sermons and devotional services have made a tremendous impression on the islands. He has, however, been forced off the air because people not interested in the propagation of evangelical religion have bought up all the time that was available from the broadcasting stations. The wave lengths have not all been occupied in Cuba as yet, so that if we could establish even a small broadcasting station, we could preempt a place for ourselves and could greatly develop this



Puerto Rican pastors who met Dr. Beers

thoroughly modern means of evangelizing the people. The results of Dr. Sabas' work when he was broadcasting were most gratifying. There is great disappointment that he is not able to continue the work.

THE FASCINATING COAST OF HAITI

Sailing from Santiago on the French S.S. *Sainte Domingue*, we went to Haiti. The ship skirted the coast of Haiti, stopping at many ports to take on coffee. While the ship was loading, we went ashore, visiting pastors, churches and communities. It was a remarkably effective way of visiting the coast towns of Haiti. We finally landed at Cap Haitien, where our missionary, Rev. A. Groves Wood, lives and our work is centered. We were there for a week. During that time all but one of the pastors of Haiti were present for a conference. The day started with devotions at the church at seven o'clock in the morning and there was a steady program through the evening service. The pastors slept in the mission house. We all ate together, which gave us a remarkable opportunity to become personally acquainted with these splendid men. Two of them are graduates of seminaries in the United States. Others are graduates of the British Baptist Missionary Society's Seminary in Jamaica. We believe that this school is our best means of training pastors for Haiti, owing to the fact that they are trained under conditions so similar to those in which they have to work. Our Haitien pastors are high grade men.

Haiti needs more pastors. Many places are open to our preaching if we had the resources to support the workers. Haiti needs church buildings. In most places the expense is not great. The people will provide work and all the material they can secure locally, but they have practically no money at all. We must pay for the things that must be imported, such as hardware and corrugated iron. Haiti needs a school. Some schools are absolutely essential to the evangelization of these islands. Today there is an opportunity to secure a property which cost over \$40,000 which is in excellent condition and was built for school purposes, for probably one-quarter of what it cost. The only difficulty is that the Home Mission Society's budget cannot provide even that small amount.

OPEN DOORS EVERYWHERE

Haiti impresses one with its wide open doors for evangelical advance. We can evangelize this Republic just as rapidly as we can have the resources to train and support the pastors.

Everywhere churches are crowded. "Standing room only" is the common rule. In Port-au-Prince, the capital of the country, the First Baptist Church regularly has twice as many people attending its services as can be seated.

No doubt many will read this article who count among their prized friends, Rev. Ruben Marc, the pastor of this church. He is a graduate of Newton-Andover Theological Seminary. Pastor Marc is doing a great work. He has secured a location for a new church in one of the most strategic spots in the city and his people have paid for it entirely. He has 31 out-stations where preaching is carried on by himself and his laymen. He has a regular course of training in Bible, evangelism and preaching for the laymen who go out to these out-stations. His church has grown in the five years of his pastorate from 86 members to 360 members.

We should by all means provide \$10,000 with which to erect an adequate building in this capital city of Haiti. Present resources of the Home Mission Society make this impossible.

One is impressed in Haiti not merely with the crowds but with the work of grace that is going on. I talked several times with a former voodoo priestess who has been converted and has become as great a force for good as she previously was for evil. I went sailing with a boatman who six years ago was considered one of the most troublesome criminals on the islands. He was converted in our street meetings and now for six years has borne a true testimony as a Christian. I witnessed the baptism of a stevedore who was converted because for six years he had worked beside another stevedore converted six years ago. The one whom I saw baptized bore this testimony, "What he has is real. I want to be a Christian too." Alongside of these I saw baptized a girl just graduated from high school the previous year with the highest record of any high school student in northern Haiti. We touch life at its worst and at its best and the power of the gospel is manifest in both.

From Cap Haitien we went by automobile across the northern tip of Haiti and entirely across the Dominican Republic, to Ciudad Trujillo, the modern name for Santo Domingo City. (See *MISSIONS*, March, 1936, page 137.) We expected to take the boat for Puerto Rico the next day, but it was delayed by bad weather experienced further north but which we entirely escaped. The time, however, was not lost, for we spent two days with the missionaries carrying on the interdenominational mission work in the Dominican Republic. We visited some of their churches and their hospital and were greatly encouraged by the work they are doing.

Finally our boat came and we went to San Juan. We had one week in Puerto Rico and during that time, in company with Rev. G. A. Riggs visited all of the larger churches. We had a full day's most gratifying conference with the pastors who came together at Cayey. The pastors are a splendid group of men, of high ability and well trained. The leadership in all of the islands is most gratifying. We visited the Barranquitas Academy which is our missionary school for Puerto Rico, and also the International Seminary at Rio Piedras. Rev. Aaron Webber is our representative on the faculty of the Seminary and it is here that we train our pastors for Puerto Rico.

CROWDED CHURCHES AND SUNDAY SCHOOLS

The outstanding feature of Baptist work in Puerto Rico is the size of our Sunday schools. Many of our churches have Sunday schools large enough so that they meet in two sections



Volley ball at Barranquitas Academy, Puerto Rico

at different hours and fill the building both times. Many classes meet under trees, in the shade of the church, or in some other out-of-doors spot. I said to certain pastors, "What do you do to get the people to come to your churches?" The answer was "We are not trying to get people to come to our churches. We have more now than the buildings will hold, so we do not look for more." Many of our churches should have larger buildings.

Barranquitas Academy is greatly in need of buildings. This school is absolutely essential to our missionary program. It has been carried on with the most meagre equipment and an utterly inadequate budget and yet has done work which has thoroughly justified its existence. The most immediate need is a dormitory for the boys. We now have no means of caring for the boys who want to come from a distance to attend the school.

There are two marked trends common to our work in all three of these islands. The one is the extent to which the work is carried on by the

people themselves and their own leaders. We only send one or two men from the United States to each island. All of the pastors are native to the islands. The principal of Barranquitas Academy is Rev. Angel Mergal, a Puerto Rican. The Cuban Home Mission Society is handled entirely by Cubans. We have gone a long way toward putting this work in the hands of the people themselves.

The second marked trend is the development of self-support. It is true that for a long time we shall still have to make considerable contributions to the work. That however, is due to the poverty of the people and to the necessity for further extension in unevangelized communities. We have developed self-support to an extent that makes us the envy of the other missions in these islands. The loyalty and sacrifice of the people in supporting their own churches and in extending the Gospel in their own communities is a constant source of inspiration or perhaps of rebuke to us. Reasonable coöperation on our part will bring abundantly satisfying results.



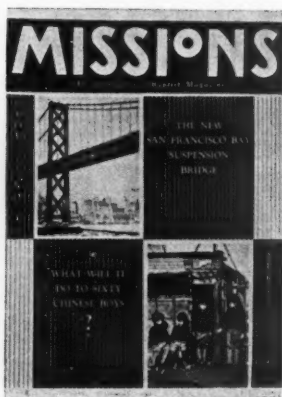
Have You Renewed Your Subscription?

IF YOUR subscription expires this month or next, will you do us a favor?

November, December and January are the heaviest renewal months of the year. More than 10,000 annual subscriptions expire during this period.

If yours is one of them will you not promptly cut out the coupon below, and hand it to your Club Manager or mail it with your remittance?

By so doing you will greatly help us in keeping our records accurate and you will receive the next issue without interruption.



MISSIONS — 152 Madison Avenue, NEW YORK

Of course I wish to renew my subscription. Here is ONE DOLLAR (Club Rate). Continue to send the magazine to me at the following address:

NAME

STREET OR P. O. ADDRESS

CITY AND STATE

CHURCH

CLUB MANAGER (For credit on our records)

The Private Life of Toyohiko Kagawa

By ALBERT J. DAHLBY

Now that the Japanese evangelist is back in his native land after his American tour, this intimate glimpse into his life behind the scenes will be of more than ordinary interest



Family prayers in the home of Toyohiko Kagawa in Tokyo

THE recent visit of Dr. Toyohiko Kagawa to America proved to be a triumphal tour. In about 175 places and in nearly all the states of the Union and in Canada audiences taxing the largest available auditoriums came in every sort of weather to see and hear this smiling, quiet-mannered, self-sacrificing Japanese Christian.

Sometimes his audiences only partially heard him, for he needs always a good amplifier system in a large auditorium. Hence many missed the full significance of the spoken words; but none missed the significance of the personality before them, nor of the life he has lived and is living, nor of the zeal with which he gives himself to the religious and economic principles which he advocates.

Now he has left our shores and there is time to meditate in retrospect on the significance of his visit. Also there is opportunity to answer

some of the oft repeated questions concerning the kind of a man Kagawa is when out of sight of the public. What is his private life? To this question I would make an answer.

Kagawa is a teacher who can say, but he does not say it, "Do as I do," for he lives the life he teaches. A favorite scripture for him is the Sermon on the Mount. Not soon will those who saw him diagram the meaning of the beatitudes, against the background of a sketched Fujiyama, forget his interpretation of them. Yet even more beautiful is the incarnation of that sermon in his own life. He is always seeking first the Kingdom of God and His righteousness. While his party and his committees sleep he keeps a night watch of meditation and prayer. To him prayer is very real and he used his American trip as an opportunity to lift community after community to God in prayer. He frequently declared that he

would rather enter an American city to pray for it than to teach its people. He believes prayer more effective.

Asked what he meditated upon and how he prayed, he once answered, "Usually I take some one theme for a day's meditation. I begin with it in the morning and revert to it frequently throughout the day. To me meditation brings the greatest satisfaction when I become, as it were, unconscious of my body, freed from all incumbrance of the flesh." But he is not an ascetic denying the place of the body. Pressed to answer for what he prayed, he said to a prayer group, "I pray for everything. All things. Small things like the need for money for a small Japanese cooperative. For big things. For the conversion of Russia. For the making of communists into Christians. For making communism into a Christian brotherhood."

Never shall some of us forget the brief audible prayers we heard him pray when in a few sentences he encircled the globe, laying emphasis upon some particular need in every country named, and when he prayed for missionaries and boards, for cooperatives and the Christianizing of their leadership. Especially shall one pastor never forget how he prayed for him and for the needs of his particular church. Months later he asked concerning those needs, for he had prayed for them again and again.

Kagawa is always a gentleman in the richest meaning of that word. One is often reminded of his boyhood prayers to be made a gentleman like the heroes of Japan's religious lore, also of his youthful prayer to be a gentleman like Jesus. It was in Des Moines that the newspaper headlines announced his arrival,

DR. KAGAWA ARRIVES HERE.

GIVES LESSON ON HOW TO BE FRIENDLY

After telling of the train's late arrival the reporter wrote,

At every door Kagawa always stepped aside so that his attendants could precede him. Each time he had to be urged to go ahead.

He sat down to answer questions. He listened to one or two then bounced up to hunt for chairs so all could sit down. Satisfied that every one was comfortable he sat down once more to explain the Kingdom of God way of economic cooperation.

Mr. Alan Hunter recently told some of us the story of a previous visit of Kagawa to Los Angeles. An incident happened then in a public washroom of a hotel that revealed the thoughtful nature of Kagawa. Mr. Hunter said,

We were a committee escorting Kagawa to a meeting in the hotel. We stopped to hurriedly wash our hands on the way. Each took a paper towel, wiped his hands and tossed it in the general direction of the waste receptacle. *Most of the towels missed the basket.* Kagawa delayed until we had passed through the door. Then he quietly dropped his towel into the container, stooped, picked up the litter on the floor, and carefully put it in the container. *He was thinking of the janitor we had never seen and whom he would never meet.* When we discovered what he had done, we at once thought of One who spoke of washing one another's feet.

Not often did the close planned itinerary permit Kagawa to be with children. But in Japan he has much to do with them in the forming of kindergartens and the projecting of child centered religious education programs. Also one could always get an appreciative happy answer to a question concerning his own two daughters and son. In Kansas City where Kagawa spoke to several hundred children informally, his speech was just three Japanese fairy tales, delightfully told in the style of a master story teller. The next morning he breakfasted with eight boys and girls, the children of friends, and he kept them laughing and happy as he told them stories and sketched for them. In Japanese and English he autographed photographs for each of them. A few minutes later he was escorting a large group of theological students through the labyrinth of European church history with the facility of one who knew the ground perfectly. This man can stand in kindergartens or in the councils of pedants with equal grace and authority, for his is the heart of the child and the mind of the scholar.

Kagawa's eagerness to know impressed all who were close to him. Wherever he went he quizzed his entertaining committees with questions of the whys and wherefores in the community where they lived, often unintentionally embarrassing the person questioned, who was compelled to admit that no curiosity on his part had ever suggested such questions. He wanted to know the

meanings of the names of states, of cities, of highways, of schools, of hotels. "What does Santa Fe mean?" "Why the name Kansas? Why Kansas City in Missouri?" "When and where did the Moravians move in Kansas?" "Tell me about Daniel Boone." While in Louisville he secretly ordered an automobile to take him to Lincoln's birthplace 60 miles away. His committee serenely thought he was resting in his room! He sought professors in the universities who were authorities in research and astounded them by the intelligence of his questions in their specialized fields of knowledge. He was never happier than when adding to his knowledge in some laboratory, reverently learning from a man who knew. And always he saw God's hand in everything that he saw.

Especially did he study stones. He is writing a volume on geology. From many places he gathered specimens, not indiscriminately but carefully, scientifically. These were packed and shipped to Japan. From the walls of the Grand Canyon of Colorado he gathered a stone from each level. When he came back to the office of the park management he offered, to the amazement of the director, to pay for the stones he had taken. Then slipping away alone, he sat seeing more glory with his half blind eyes than is given to most men to see, as he wrote in Japanese the poems that were singing in his heart.

To Kagawa there can be no accidents in the life of God's child. As an illustration of this we might take the story of his reactions to the rules laid upon him when he was admitted to the country. In much abbreviated form I give the story as he gave it to us in Indianapolis. He said,

I am glad to talk to you and answer your question about how I feel. On November 25th we began in Tokyo the third period of our Kingdom of God

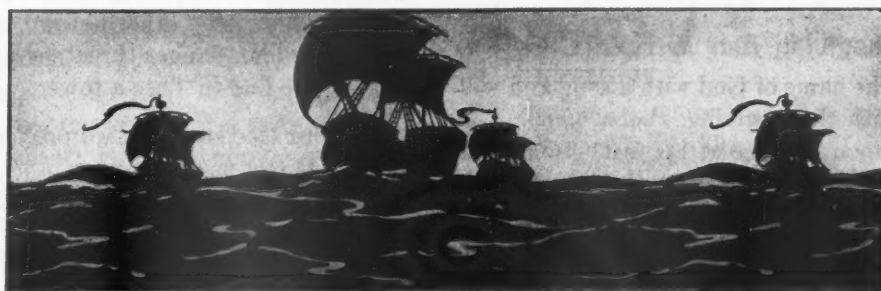
Movement in Japan. They wanted me to stay home. But I must go to America. All the way across the Pacific I wrote a book to be published in Japan. I wrote 348 pages, so no time was wasted. The last three days I wrote nearly all the time. I just finished when the ship came near San Francisco. We mailed the manuscript and I thought I was going to get off.

However, I didn't get off. Instead I was called to the ship doctor's office. There I was told I couldn't land because I had trachoma. I showed my papers that I had had trachoma but now had no infectious disease. They said that meant nothing but that the ship on which I had come would carry me back and the company be fined \$1000.00 for taking me as a passenger. But Dr. C. C. Cunningham said, "No you are not going back tomorrow, we will appeal to President Roosevelt."

So I was taken to Angel Island. Why, I could not understand. But I said it is God's will. Now I can go back and do my work in Japan. So for three days I remained on Angel Island where I could sleep and rest. I was very tired when I came.

Then came my release on three conditions. *One*, I must not shake hands. That is good. Very good. One grows very weary shaking many hands. *Two*, I must have a doctor or nurse with me. That is very good. Sometimes this tabernacle of the flesh doesn't feel right and then I have my own doctor. That is very, very good. *Three*, I must always stay in a hotel and never in a private home. That is good. I love my American friends. But when one is tired, just to be able to go alone—that is good, very, very good. So you see somebody meant to do me harm but they who meant me harm gave to me rest, protection, and someone to care for me. They gave me all good. So God guides and God is good.

These are but a few glimpses behind the scenes but they reveal a great deal. Truly we can thank God for a foreign missionary movement in our day that is making possible such visitors from missionary lands as Toyohiko Kagawa.



Thanksgiving Day

A Prayer for Thanksgiving Day

O God, whose love has never let us go, we thank Thee for the wealth which still is ours. We thank Thee for the birds of the heaven and the lilies of the field, for the glory of sunrise and of sunset, for the gladness of morning and the grandeur of night.

We thank Thee for the heritage which has come to us from the noble dead, whose quest of truth has lighted the path in which we walk, whose quest of beauty has enriched the world in which we live, whose quest of goodness has ennobled the soul of the race, and whose quest of Thee has made life significant forever.

We thank Thee for friends whose coming into our lives has been as rest after toil and as sunshine after storm. We thank Thee for those dear comrades of our joys and of our sorrows who have loyally stood by us in days of stress and strain. We thank Thee for our children and for our children's children, whose coming into this world has brought to us so much of joy in the present and so much of hope for the future.

We thank Thee for opportunities which now are ours to steep our souls in beauty, to gird our minds for the pursuit of truth, to make friends and be friendly, to lend hands of help to those who need us, to dream dreams and try to realize them, to discover some way out of our present distress and lay the foundations of a better world.

We thank Thee that Thou hast so made us that our hearts are restless till they find rest in Thee. We are grateful for every revelation of Thyself which Thou hast given us, and especially for the light of Thy Glory which shines in the face of Jesus Christ our Lord. Thinking of Him we cannot easily believe that life is meaningless or pitiless or vain. Thinking of Him we dare to believe that all we have ever dreamed of good shall one day exist, that truth and righteousness, justice and love, will eventually prevail in our world. Amen. ERNEST FREMONT TITTLE. *Courtesy of The Christian Century Pulpit.*

Thanksgiving Day Scripture

I will praise the name of God with a song and will magnify him with thanksgiving. *Psalm 69:30.*

And he fell upon his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger? *Luke 17:16-18.*

Thanksgiving Day Thoughts

The finest test of character is seen in the amount and the power of the gratitude that we have.—MILLO H. GATES.

A little thought about the historic origins of the things we enjoy will show us that we are debtors under God to others for almost all that we have received. Everything to which we are asked to give has already given something to every one of us. Our thank offering will be only the payment of an obligation.—*The Methodist Protestant Recorder.*

Thou that hast given so much to me,
Give one thing more,—a grateful heart!
Not thankful when it pleaseth me,
As if Thy blessings had spare days,
But such a heart whose pulse may be
Thy praise.

GEORGE HERBERT in *Closet and Altar.*

Gratitude is born in hearts that take the time to count up past mercies. If we were more grateful, both our joy and our strength would be increased.—CHARLES E. JEFFERSON.

We Render Thanks

Lord God of hosts, we render thanks
For all Thy mercies sure;
Thy tender love environs us
And will through life endure.

Teach us to know Thy perfect will,
Humble and meek to be;
May we, in gladness, praise Thy name
Throughout eternity.

Lord God of hosts, we offer thanks
And call upon Thy name;
A psalm of praise to Thee we sing,
Thy wondrous love proclaim.

Thou art our refuge and our strength,
There is no other power;
If sudden danger threatens us
We find in Thee a tower.

Lord God of hosts, we proffer praise,
Direct us on our way;
With grateful hearts we worship Thee
On this Thanksgiving Day.

GRENVILLE KLEISER in *The Messenger.*

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPARD, *Editor*

CONTRIBUTING EDITORS

WILLIAM H. BOWLER

ARTHUR M. HARRIS

COE HAYNE

WILLIAM A. HILL

MRS. ORRIN R. JUDD

P. H. J. LERRIGO

A. M. McDONALD

FRED B. PALMER

J. H. RUSHBROOKE

MRS. HOWARD WAYNE SMITH

Field Correspondents in Four Continents

Vol. 27

NOVEMBER, 1936

No. 9

Dreams of Age and Visions of Youth



CHAIN of American newspapers missed a rare opportunity for flaming headlines and flamboyant editorials about the spread of pacifism among Christian youth. An organization of war veterans lost a fine chance to plead for nationalistic patriotism. And an assembly of women whose annual sessions in Washington have a militaristic slant, also allowed an unusual occasion to slip away without fervid advocacy of military preparedness. All this failed to happen because no reporter happened to be present when the Baptist Young People's Union at its Chicago Convention had this to say about war.

We as Christian youth are opposed to all war. We refuse to support our government in any war, unless our country is invaded, at which time we reserve the right to decide as individuals what we shall do. We believe that a man's duty to God is above his duty to country and the right of a conscientious objector should be respected. We stand for the abolition of compulsory military training in schools and colleges. We believe that the United States should follow a strict neutral policy in the military affairs of the world today, and it should not attempt

the protection of private property or life of a United States citizen in other countries which are combatant nations.

This resolution becomes all the more meaningful when contrasted with that adopted by the Northern Baptist Convention at St. Louis:

We declare our unalterable opposition to war as a means of settling international disputes, and urge non-participation, except in case of invasion; we reaffirm our belief in the right of conscience to refuse to bear arms, or submit to military training; and we earnestly recommend the consideration of every possible means of taking the profit out of war or the preparation for war.

The resolution of youth is positive, strong and unequivocal; that of age is cautious, weak and noncommittal. Thus in this year of wars and rumors of war, the Northern Baptist Convention is placed in the embarrassing position of having said nothing startling or significant about it. Is it too much to say that the B.Y.P.U. Convention, to use a Chinese phrase, has saved the face of the denomination?

Long ago a prophet wrote of old men who dreamed dreams and young men who saw visions. Here is a 20th century illustration. Age dreams its dreams, cherishes its backward look, timidly approaches an issue, discusses it with dignity, but makes no positive commitment. Youth sees visions, looks into the future, daringly approaches an issue, and unflinchingly declares what it will do about it.

So Baptist youth at Chicago leads Baptist age at St. Louis in realistically facing the world's greatest social sin. If age would now dare to follow, and if everywhere on earth such bold commitments should receive popular support, governments would soon cease to learn war any more, and every man would sit under his vine and his fig tree in peace and none would make them afraid.

Here is food for thought on Armistice Day.

The Primary and the Secondary in Thanksgiving

IT should be easier this year to respond to the President's Thanksgiving Day Proclamation. Multitudes of people whose well-being six years ago took wings, are in better circumstances. Blessings tangible and intangible have come to

those who heeded the lessons of adversity. With appropriateness therefore, Thanksgiving Day summons us.

Nevertheless, the possession of benefits for which we should give thanks is secondary to the possession of the grateful spirit itself. That should be first. Yet how rare in life it is. Shakespeare found it so 300 years ago when he wrote his poignant lines,

How sharper than a serpent's tooth
It is to have a thankless child.

The Psalmist sensed its absence 3,000 years ago when he urged an ungrateful people to "give thanks unto the Lord." Even Jesus sadly discovered gratitude in only 10 per cent of those to whom He had given the boon of health.

Ingratitude is one of humanity's oldest and most universal sins, whereas gratitude is one of the finest expressions of the human spirit. It beautifies the life of the thanks-giver. It gladdens the life of the thanks-receiver. By contrast, ingratitude uglifies instead of beautifies; it saddens instead of gladdens; it brings pain to the unthanked; it sours the thankless.

As we approach again the annual day set apart by the grateful founders of our land, let us give thanks for our blessings, be they few or many. Above all, let us cultivate anew and enlarge a grateful spirit within us. For apart from it thanksgiving is insincere and Thanksgiving Day becomes a memorial mockery.

Two Negro Baptists and Two Thousand White Baptists

DURING the Luther Rice Centennial, reported on page 540, about 2,000 Baptists attended the memorial service in the cemetery near Saluda, South Carolina, where this Baptist pioneer lies buried. Here enthusiastically they sang, "I'm Bound for the Promised Land." It is apparently a favorite hymn among Baptists. Whether they sang it here because the cemetery reminded them of the land to which Luther Rice had departed 100 years ago, or because they themselves were expecting to enter it soon, is not clear. However, according to the challenge of Dr. Rufus Washington Weaver, it would seem that American Baptists, North and South, have much to do in this land here and now, before joyously

anticipating their entrance into that other land. For example, they could do a lot more about the Negro problem. Throughout the entire Luther Rice Celebration only two Negroes were present. One sat in the lofty Negro gallery of Columbia's municipal auditorium, its "Jim Crow" classification sharply accentuated by its concrete benches instead of individual seats. The other Negro stood beside a barrel mounted on a wagon in the cemetery on that warm September afternoon and handed out dippers of water to the thirsty crowd. The presence of these two Negroes served only to make all the more conspicuous the absence of their race. Surely if Luther Rice contributed so much to the development of the Baptist denomination in America as was attributed to him by every speaker at Columbia, then in all probability Negro Baptists also would gladly have welcomed an opportunity of placing a wreath on his Carolina tomb.

Men Needed to Oppose Christianity's Unnumbered Foes

EVER since George Duffield in 1858 wrote the poem and G. J. Webb composed the tune of the hymn, "Stand up for Jesus," the Christian church has been singing the music without adequately appreciating the significance of the words. What church member has ever pondered seriously over this stanza?

Ye that are men now serve Him
Against unnumbered foes;
Let courage rise with danger,
And strength to strength oppose.

Today that presents a terrific challenge to Christian men. Everywhere Christianity faces unnumbered foes—in Russia, Mexico, Germany, China, Spain, even in the United States. There is danger ahead such as the church has not known or experienced heretofore. One value, therefore, of Men and Missions Sunday, November 15th, is that it offers an opportunity for considering the world mission of Christianity in relation to the world opposition that it faces.

Each year this Sunday set apart for enlisting the missionary interest of men, is accorded wider recognition. Last year 998 American cities made it a significant feature of their church community life. This year, as these lines are written, more

than 1,100 cities have planned programs or local church observances. So it is to be hoped that our own denomination will be in the front line of church bodies that seek in this way to make church men more aware of the forces undermining the foundations of Christian morality and Christian faith. There could be no more efficacious method of checking their onslaught than a virile revival of the Christian missionary impulse. The strength of men is needed in proclaiming the gospel of Christ to all the world as its only salvation and in establishing His way of life as the only solution of its ills.

Suggestions for programs and material for Men and Missions Sunday are available free at Baptist headquarters or at the Laymen's Missionary Movement, 19 S. La Salle St., Chicago.

Editorial ♦ Comment

♦ A new book, *See These Banners Go*, by Frank S. Mead, reviewed in September, has in it a striking sentence about the Baptist principle of the separation of church and state that deserves more than ordinary book review mention. The author says, "*Baptists are God's patriots, putting allegiance to Him always above allegiance to Caesar.*" However true that may have been of Baptists in the past, as a denomination we need to be reminded of it in these days of increasing curtailment of religious liberty.

♦ Last year's series of Youth Conferences, instituted by President James H. Franklin, proved so successful that new Convention President Herbert B. Clark has continued the plan for the current year. About 20 conferences are projected during the fall and winter months at important centers. The objective is to enlist the interest and attendance of 20,000 Baptist young people. Dr. Luther Wesley Smith, Chairman of the St. Louis Program Committee, has been appointed Chairman of the Conference Committee which includes in its membership, President Clark himself, Mrs. Jessie Burrall Eubank, Miss Edith Lerrigo (daughter of Dr. P. H. J. Lerrigo), Mr. Jay Hudson, Mr. Richard Hoiland and Dr. Maurice A. Levy. Conferences scheduled for November include: Waterville, Maine, November 8, Franklin, Indiana, November 15, and Rochester, N. Y., November 29. In its declared purpose to vitalize the spiritual life of Baptist youth, to inspire youth for more definite and effective leadership in local churches, and to challenge youth to think through the implications of their religious and so-

cial convictions into a practical program of action, this merits widespread denominational support.

♦ Harvard University, which celebrated its 300th anniversary in September, has one of the finest university plants on earth. Yet all of its 100 or more buildings cost less than the estimated \$30,000,000 cost of construction and of 20 years' upkeep of a modern battleship which usually ends its career by being junked or by being sunk in the sea as a target for newer battleships to shoot at. Here again is evidence that the sense of values in today's civilization is woefully distorted.

♦ A religious news service reports that there are more Protestant ministers serving churches in the State of Iowa than in all the immense territory of Latin America from the Rio Grande border clear through to the southern tip of South America. And still some Americans feel that with the survival of primitive Indian religions and the presence of Catholicism imported from Spain, there is neither task nor responsibility for evangelical Christianity in Latin America.

THE GREAT DELUSION

Number 36

REJECTED INSURANCE

SINCE 1933, when Repeal of the 18th Amendment became effective, there has been an increase of 35% in insurance rejections for all ages of men because of over-indulgence in the use of liquor, according to records from the Northwestern National Life Insurance Company as cited by the Methodist Episcopal Board of Temperance.

What is more alarming is the increase in insurance rejections among men under 30 years of age. *Here uninsurability has climbed 178%!* This is supported by other records. In the spring of 1932 when Prohibition was still in effect, only 8 out of every 100 insurance applicants drank liquor; whereas last spring 23 out of 100 applicants admitted that they were drinkers.

The Company gives two reasons: (1), increase in the use of alcohol in the home, and (2), the growing practice of young business men stopping for a drink on the way home from work.

These rejected insurance applicants will some day reach the end of life's journey. Then their surviving families will realize how they have been victimized by the Great Delusion.

NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents

Honor to a Frustrated Life

The centenary of the death of Luther Rice impressively commemorated by American Baptists in Columbia, South Carolina, on September 25, 1936

By WILLIAM B. LIPPARD



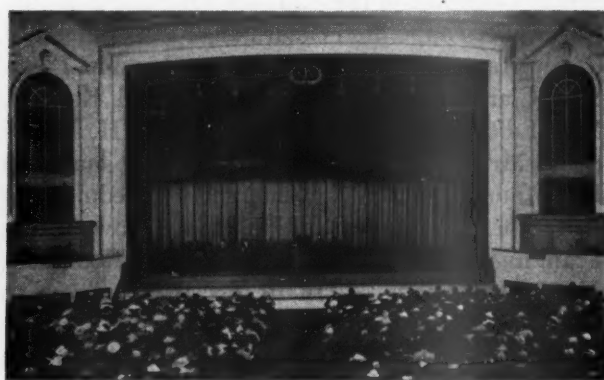
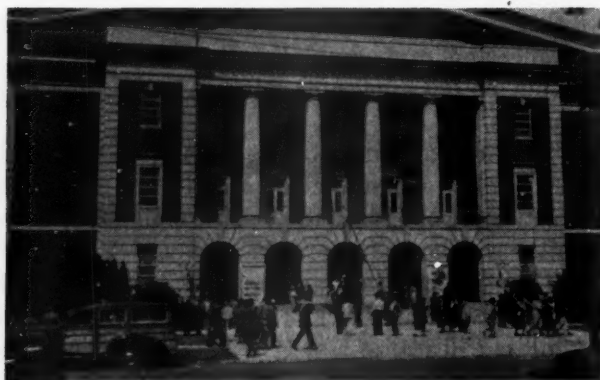
In the cemetery of the Pine Pleasant Baptist Church, South Carolina, more than 30 wreaths were placed on the tomb of Luther Rice

IN a well directed and ably presented five act play, the young people of the historic First Baptist Church in Columbia, South Carolina, in whose auditorium the Confederate Secession Convention first met on December 20, 1860, set forth the life of Luther Rice, the first appointed Baptist missionary and the companion of Adoniram Judson. The five acts dramatized

the frustrations in his home life, in his love for the girl who refused to marry him because of his missionary ambition, in his missionary service at home instead of in India, in his denominational career, and finally in his untimely death at only 54 years of age. Played on two evenings, each time before a crowded house so that hundreds had to stand, the drama

marked the climax on September 25, 1936, of the Luther Rice Centennial Celebration.

A notable company of Baptists had come to Columbia from many states in the Union, to honor this pioneer Baptist whom South Carolina's Baptist Governor Olin D. Johnston, in his speech of welcome, praised as "the man who sacrificed everything for the cause dear to his heart." Columbia's spacious municipal auditorium was well filled at the formal centenary exercises. President Herbert B. Clark of the Northern Baptist Convention, introduced as a descendant of Roger Williams, responded to the governor's welcome. He pictured the Baptist world strength of today as having been made possible by the service and devotion of Luther Rice. Nearly a score of Baptist organizations, North and South, were represented. Each delegate made a four minute address. Those who participated, in addition to Mr. Clark, included Secretaries Dana M. Albaugh and Coe Hayne, respectively of the Foreign and Home Mission Society, Mrs. Howard Wayne Smith, President of the Woman's Foreign Mission Society, a dozen or more Southern Baptist



Exterior and interior of the Columbia municipal auditorium with Dr. George W. Truett delivering the Luther Rice Centenary memorial address

representatives, and Dr. Francis C. Stifler, new Editorial Secretary of the American Bible Society, for whose work Luther Rice had raised considerable sums of money during his travels in the American wilderness a century ago.

The program was broadcast over the Columbia network, the first time that a Baptist celebration has gone over the radio on a national hookup. It would be interesting to know how many Baptists tuned in on that historic Baptist forenoon.

The Centennial address was delivered by Dr. George W. Truett. He was in superb preaching form and gave a masterly example of a biographical sermon and an eloquent picture of the strength, ability and obligation of Baptists as the largest free church communion on earth. "This man," said Dr. Truett, "challenged, informed, enlisted, and welded Baptists into a mighty missionary denomination. His years were not many in number but they were much in service."

It involved considerable sacrifice for the President of the Baptist World Alliance to be present on this "nobly historic occasion," to use his own descriptive phrase. As a member of the National Preaching Mission (see MISSIONS, September, 1936, page 389), he had to make a hurried journey from Kansas City, arriving in Columbia in the early morning, and he had to depart that same night to rejoin his preaching team in Indianapolis on the following day. The energy of this prince of preachers seems literally boundless and his spiritual impact ilimitable.

After a delicious luncheon of southern fried chicken in the dining room of the First Baptist Church, a long motorcade of several hundred cars, led by the governor's own car flying the South



A silhouette of Luther Rice. He died before photography was invented and there is no portrait of him in existence

Carolina State flag, and escorted by state traffic police, moved through the streets of Columbia and out on the 50-mile drive to Saluda. Here in the little cemetery of the Pine Pleasant Baptist Church, Luther Rice lies buried. Following a public reading of the inscription on the tomb, a remarkable address was delivered by Dr. Rufus Washington Weaver, Executive Director of the Luther Rice Centennial Commission. More than any other man, Dr. Weaver is responsible for the celebration in Columbia and at Saluda on September 25, of the 100th anniversary of Luther Rice's death and for the wide-spread commemoration of the event in Baptist churches, North and South, on Sunday, September 27. In his address in the cemetery he appealed

for a national program of action and a reunion of Northern and Southern Baptists. "In the geography of the Kingdom of God," he said, "there should be no place for a Mason and Dixon Line."

Following his address occurred one of the most impressive ceremonies in Baptist history. In the presence of 2,000 Baptists more than 30 floral wreaths from as many Baptist organizations were reverently placed on the tomb, until at the close of the ceremony the remains of Luther Rice lay beneath a huge mound of flowers whose perfume mingled softly with the fragrance of the Carolina pine trees, and whose colors blended radiantly in the southern sunshine with the blue of the sky and the green of the trees.

Thus was Luther Rice, on the centenary of his death, honored by American Baptists.

Welcome and Farewell at the Same Dinner

A notable dinner gathering of the Home Mission Board and the Woman's Board, including invited guests from other Baptist organizations, was held in New York on Monday evening, September 21, 1936.

A welcome and a farewell marked the program. The former was extended to the three new members of the Home Mission Board staff who began their service on October 1, namely Rev. John W. Thomas who comes to head the Department of Cities, Rev. Walter E. Woodbury, new Secretary of Evangelism, and Rev. Ellsworth M. Smith who heads the Department of Town and Country. The farewell was extended to Dr. Frank A. Smith who retired as Secretary of Missions on September 1 and on September 15 began his work with the Board of Education in connection with its new administrative re-

sponsibility for the Negro colleges in the South (See *MISSIONS*, October 1936, page 469).

Brief speeches, which combined the note of farewell and the word of welcome, were made by Hon. E. E. Rogers, Vice-President of the Society, and S. M. Bryant, its treasurer, Dr. C. S. Detweiler, Mrs. George Caleb Moor in behalf of the Woman's Society, Dr. Charles H. Sears in behalf of the Associated Home Mission Agencies, and Dr. W. H. Bowler who pledged the goodwill and co-operation of the denomination to the three new staff members. President Albert W. Beaven who presided at this delightful occasion, emphasized the task of Mr. Woodbury who comes at a time when 36% of the churches in the Northern Baptist Convention last year reported no accessions to membership by baptism or on confession of faith. "This critical condition," continued Dr. Beaven, "reflects a general decline in the evangelistic spirit and fervor." A beautiful bouquet of roses was presented to Mrs. Smith. In somewhat humorous vein, Dr. Detweiler read what was said to be

one of the *unwritten* poems of Shakespeare. It concluded with these lines,

Farewell to him
Whose going leaves us flat,
The sprightly genius of the Automat.

(The reference to the Automat is to a well-known automatic cafeteria near the Home Mission headquarters, where Dr. Smith and his colleagues usually had lunch.)

To all of these speeches of welcome and farewell the one outgoing and the three incoming secretaries responded briefly.

Famous Norwegian Pastry . . Enjoyed by Baptists

While Baptists who attended the World Sunday School Convention at Oslo, Norway (See *MISSIONS*, October, 1936, page 466), were inspired by the Convention sessions, doubtless the most enjoyable occasion for them was the tea served by Norwegian Baptists in the Tabernacle Baptist Church of Oslo. The tea was excellent. By unanimous agreement of all present, the cakes and the cookies were marvelous.

Baptists from nearly every con-

tinental on earth were present. Dr. W. O. Lewis, Foreign Mission Society representative in Europe, who sends the photograph, says it was like a miniature Baptist World Congress. Probably the Baptists of Norway will never again see in their capital city of Oslo as many Baptists from as many lands as gathered for the Tabernacle tea.

Puerto Rican Church Sets Definite Goals

In summing up the ideals and aims of his congregation, Rev. Francisco Colón Brunet, pastor of the Baptist Church in Rio Piedras, P. R., writes, "A church that has first place in the lives of each of its members; a church where God's love rules among its members; a fraternal, united, solicitous, interested church that is never indifferent to the needs which surround it; an evangelistic church with a real passion for souls."

Following the installation of new officers, he set forth these specific goals:

"(1) Fifty new families won to Christ during this year.

(Continued on page 574)



Baptists at the World Sunday School Convention at Oslo enjoying tea and Norwegian pastry in the Oslo Tabernacle Baptist Church

LITTLE JOURNEYS to GENEROUS GIVERS

By G. CLIFFORD CRESS

JOURNEY NUMBER 9—THE COMMANDMENT WITH PROMISE

MANY years ago when the work of the Ministers and Missionaries Benefit Board was young, there came a letter from an unknown woman. It contained a check for \$1,000. In a short time this was duplicated. Inquiry did not reveal the identity of the donor. Our churches in that vicinity had no member bearing her name. But it was taken for granted that she was some devout and generous Baptist with an interest in the care of aged and needy ministers and missionaries.

When, after some years, these gifts amounted to more than \$14,000, I determined to make a little journey to her home. Such generosity merited more than written acknowledgments. By spoken word I would express our appreciation and picture the service her gifts would create and sustain. I myself was deeply moved by all this. In an exalted state of mind I sought out her abode.

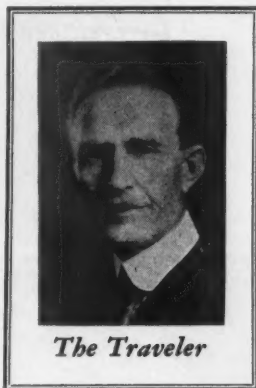
Now it frequently happens that I have difficulty in locating a dwelling. It was so on this June day with its sultry heat. At last I found a dimly lighted vestibule with six door bells in a row. Selecting what I supposed to be the proper button, I gently pushed it and waited.

The interval of my anxiety was very brief. With a snap a door flew open. An irate female appeared on the landing above me. She had an umbrella grasped firmly in a vigorous right hand. Glaring at me as I stood there with brief case in hand, she asked me severely what I wanted. I must have stuttered some incoherent reply, for without further ado, she flourished the showerstick over my defenseless head and shouted, "No, she doesn't want to see you." I stared dumbly.

"Don't stand there or argue with me," she almost screamed. "Get out."

And I went away from there with amazing speed for my age, for I had rung the wrong doorbell!

A later effort was less distracting. I found a person of unusual culture and the very embodiment of kindness. Her story went back to the days of long ago. Her parents were Baptists, members of the local church, and interested in all the missionary societies. She was their only child and knelt with



The Traveler

them daily in family worship. After reading from the Bible, the father with un-failing devotion, prayed for all ministers and missionaries everywhere. And as far as their limited means would permit, and beyond the tithe, they supported the heralds of the Cross at home and abroad.

These were holy memories, for her parents were dead now more than 50 years.

But today she was not a Baptist. Long decades in a liturgical fellowship, however, never dimmed those tender memo-

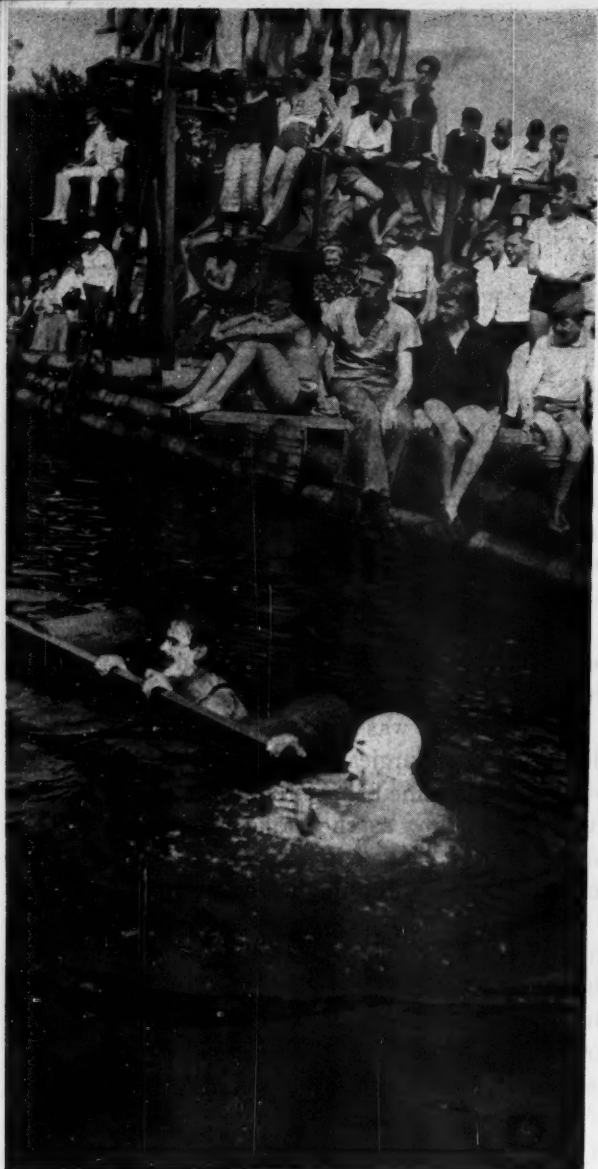
ries of her childhood. Now as she came near the sunset of her own life, she could still feel those earnest parental petitions throbbing on in her own breast. Nor could she forget that her very life was cultured through their sacrifices. They had given her something more precious than gold.

She had never married. Her professional life had amply rewarded her for the devotion she gave to it. But now she was far past three score years and ten. She was the last representative of her family. There was none to carry on the ideals of the parental past when she should pass away.

In contemplating these facts she had arrived at a satisfying decision. She had generously supported the communion of which she was a member. But her estate should be devoted to those institutions which carried on the traditions and desires of her parents. Her gifts to these agencies would be living memorials answering their prayers through a grateful child.

So she had elected certain societies and boards of the Northern Baptist Convention to administer these trusts. The Ministers and Missionaries Benefit Board was receiving a share of this responsibility. And before my visit ended, she told me of her last will and testament. It was carefully drawn so that after her death the residue of her earthly estate might be distributed as a final gesture of obedience to: "Honor thy father and thy mother."

Then I went out as from the presence of a mystical Light that shone in her face and left her in holy communion with those parental spirits whom she had loved long since and lost awhile. For though long gone, she was giving vicariously for them, a filial tribute of rare beauty.



BUILDING BOYS IS BET T

Scenes from the 1936 Summer

(See article by Edward on p



*Water carnival at
Ocean Park; N. Park
dining hall un-
der the facade in
at Green Lake; it F
speaking at Oct 10th
sary; Four lea-
evangelist Wal-
Ketchum, Ida-
Granville; Rev.
York and boys at Oc-
Michigan Bo-
at Kal-*

BETTER THAN MENDING MEN

Summer session of the Royal Ambassadors

Edward on pages 565-566)



erniventy of fun at
rk; N Park memorial
all unaction, and be-
facuain Boys' Camp
Lake w it Floyd Carr
at Oc 10th Anniver-
r lecludng Indian
Wad his son, at
Ida Boys' Camp at
e Ret Morris of New
boys at Ocean Park;
n Boat Kalamazoo



Among the Things That Cannot Be Shaken

Continuing from October issue the narrative of the good-will tour around the world by President and Mrs. George W. Truett and Secretary J. H. Rushbrooke of the Baptist World Alliance



Adoniram Judson

IN BURMA we had a great welcome. It had been my good fortune in London to enjoy the friendship of Karen Christians and, especially in one instance which became widely known in Burma, to render them some service. So they eagerly seized the opportunity to greet the Alliance President and myself. From the day of our landing in Rangoon until the day of our departure for China, they photographed and feasted us, and flooded us with addresses of welcome—to which

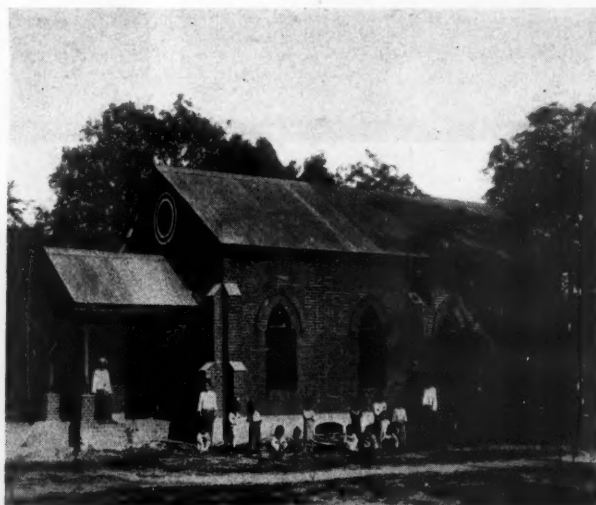
By J. H. RUSHBROOKE

they always expected responses! Everywhere they manifested a spirit of generous love.

The peoples of Burma appear happy, sunshine-loving, and light-hearted. It may appear strange that Buddhism, whose founder was radically pessimistic in his view of life, should have cast no deeper gloom upon them; but in truth their present-day Buddhism is not seriously concerned with the tenets of Buddha. There are splendid pagodas in the great cities. The Shwe Dagon in

CONTRASTS IN BURMA

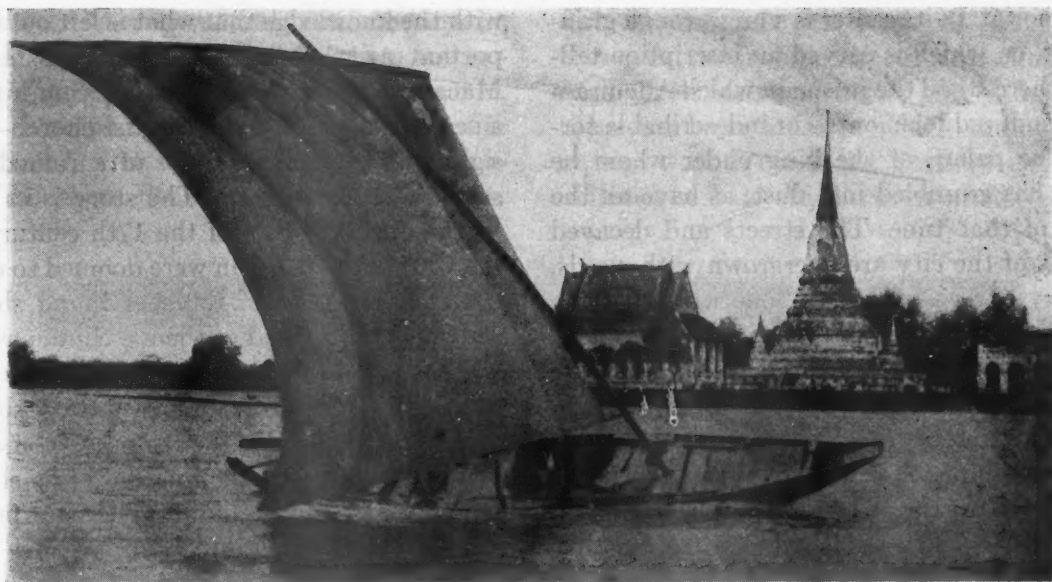
The well known Judson Memorial Chapel at Aungmye, Burma, on the site of the prison in which he spent a year



BELOW: Buddhist priests begging alms along the streets in Rangoon, Burma

Morning prayers at one of the shrines in front of the Shwe Dagon Pagoda





Burma is the land of pagodas. They are to be seen everywhere

Rangoon formed a conspicuous landmark as we steamed up the Irrawaddy River, after a two days' voyage from Calcutta. Elsewhere in the country pagodas abound, for it has become a dogma of popular Buddhism that "merit" is acquired by building a pagoda. However, since its maintenance or its renovation brings no similar gain, the pagoda is usually left to decay. I saw acre upon acre crowded with the ruins of these curious products of piety. The Burmese pagodas are not temples, and cannot be entered for worship; but around the most famous are shrines with the figure of Buddha—far more attractive than the hideous idols of Hinduism—before which devotees kneel and recite passages from the sacred books. Strictly speaking, prayer should have no place in Buddhism; but the need of prayer finds its outlet in an almost universal worship directed to spirits. Buddhist monks abound. To give alms to them is a work of merit. These monks are often ignorant and even disreputable; but in many instances they render some service as teachers. And they include a few persons of genuine scholarship and public spirit. Yet Buddhism has no power to raise Burma; its quest is for a self-centered deliverance. Of a Kingdom of God, a changed social order, it has no conception. (NOTE.—See Mr. Wells' cartoon on page 451 in October issue.—ED.) It does not shock an observer as Hinduism so often does; indeed, in contrast to India it is almost a relief to breathe

the atmosphere of Buddhist Burma. But Burma too has its deep need of Christ, and in increasing measure He is now presented through its own people.

The new Indian constitution rightly involves the separation of India and Burma, whose inhabitants are emphatically *not* Indians. The new self-governing Burma will find our people among its most useful citizens. Not a few have already taken their place in the public life of the land. Dr. San C. Po (knighted as Sir San C Po), S'ra Shwe Ba of the Legislative Council; Mr. Sydney Loo-Nee, Barrister at Law; Dr. Daw Saw Sa, the first fully qualified woman doctor in the land; Professor San Ba, educator and preacher—these names are but examples. And no one who attended the Berlin Congress can have forgotten that radiant young man, Saw Chit Maung, a worthy representative of the oncoming generation. (See *MISSIONS*, October, 1934, page 466.)

What William Carey is to India, Adoniram Judson is to Burma. Let me close with a picture graven on my memory to serve to bring home the significance of the great American who founded the mission in Burma. I visited Ava, the former capital, where Judson endured the unspeakably cruel imprisonment which all but destroyed him, and I found—what? The prison in which he was confined has utterly vanished. The site has been entrusted by the British government to the American Baptists to be preserved

as a memorial. In its center is a huge, rough granite block, on which is carved an inscription telling that here stood the prison in which Adoniram Judson endured for months of indescribable tortures. The palace of the king under whom he suffered has crumbled into dust, as have all the edifices of that time. The streets and decayed buildings of the city are overgrown with weeds. The glory of Ava is already "one with Nineveh and Tyre," and the historian and antiquarian of the future will discover of Ava nothing but the block of stone recording that here a Christian missionary suffered! Judson and his work are among the "things that cannot be shaken." As the visitor considers the 130,000 members of Baptist churches, the remarkable educational institutions founded and sustained by missionary organizations and by the indigenous Christians, and visualizes the social uplift which the gospel has brought especially to the Karens, he is stirred to wonder and to profound thanksgiving. In Burma the majority of Christians are Baptist. In all parts of the land the letters "A. B. M." (American Baptist Mission), need no explanation. Had the Baptists of the U. S. A. inscribed nothing but "Burma" in their record, they would not have served the Kingdom of God in vain. No greater encouragement did I find anywhere than in that beautiful country.

"GREAT, SAD, GROPING, FEEBLE CHINA"

Our days in Burma were too few, but China demanded all the time we could spend there. Precisely seven weeks elapsed from landing at Hongkong until we left Shanghai for Japan. We wished that as many months had been available. The distances are huge, yet we succeeded in getting in touch with every Baptist mission field save that of West China (Szechwan Province), and also seeing something of other Christian enterprises. Great, sad, divided, groping, feeble China grips the heart as not even India does. The industry, the simplicity, and the suffering of its people *hurt* a sympathetic observer. I have known many men who passionately loved China and the Chinese. Even a few weeks in the land enable one to understand such devotion and love of country.

The wealth of my impressions in China defies any attempt at summary. I select here and there,

with the knowledge that what is left out is as important as what is included. I was moved at Macao—where the widow of Dr. Sun Yat Sen is a zealous member of the Baptist church—by the sight of the granite façade of a ruined church surmounted by a cross. The story is as follows. In the opening years of the 17th century, when the Christians of Japan were doomed to extermination, a number of refugees found shelter in Portuguese Macao. For them a church was built. In 1835 the whole edifice, except the granite façade with its cross, was destroyed by a typhoon. Six years later the British diplomatist, Sir John Bowring, saw the uplifted cross still overhanging the ruined building. The sight prompted him to write the hymn that has now become famous throughout Christendom:

In the Cross of Christ I glory,
Towering o'er the wrecks of time.

At Macao, too, I visited the tomb of Robert Morrison, the pioneer missionary who died in 1834 and whose name is as firmly linked with the story of China as those of Carey and Judson with other eastern lands. It was curious to recall Morrison's hope, expressed shortly before his death, that in the course of 100 years there might perhaps be a *thousand* Christians in China! The gospel was to win far wider victories than he dared to think. Dr. Truett and I, coming just after the close of the century, were to greet, not one thousand, but, in Baptist churches alone, almost exactly 70 times that number!

BAPTIST MISSIONARY ENTERPRISE

In China, as in the American fields of India, 1936 is a centennial year. It was in 1836 that Henrietta Hall Shuck and her husband reached the country as the earliest Baptist missionaries. The simple moving story of the Virginia girl whose brief earthly career closed at the age of 27, has this year been widely told. Dr. Truett conducted a memorial service and delivered an address at her grave in Hongkong. In the name of the women of Virginia, Mrs. Truett deposited a memorial wreath. Close at hand is the grave of Mrs. William Dean. We recalled that her husband was already working for Chinese at Bangkok when Mrs. Shuck was appointed. William Dean's name stands high in the quality and range

of the service he rendered, first for, and later in, China. In the 1830's American Baptists still operated through a single missionary organization, so that these pioneers belong to all. Today in China there are missionaries of both the Northern and Southern Boards, and British and Swe-

dish Baptists have their special fields. Beyond these, and not included in our statistics, are societies which are nevertheless purely Baptist and there are large areas in which the evangelical mission work is conducted on Baptist lines. The influence of Baptist ideas even outside these lim-



Courtesy Home and Foreign Fields

HENRIETTA HALL SHUCK, FIRST AMERICAN WOMAN MISSIONARY TO CHINA

This is the centennial year of Baptist missions in China and the centennial celebration was held last month, October 13-18, at Canton, South China

its is enormous. The Methodist Episcopal Church has to reckon with definitely Baptist convictions within its ranks. Quite recently it has provided a dedication service for infants, "to be used by those who object to infant baptism."

SUCCESS ACHIEVED

Surveying the denominational position in China as a whole, I do not hesitate to declare it remarkable both in its achieved success and in its promise. The largest Baptist membership is found in the fields of the Southern Board. The great Tungshan Church in Canton, one of several in the city, has a seating capacity of something like 1,800. We found it crowded evening after evening during our stay. Dr. Truett's series of evangelical addresses evoked a remarkable response. Hundreds came forward to declare themselves Christians and to ask for Church membership. Here we participated in a communion service attended by some 1,200 persons. A similar response to Dr. Truett's preaching was found in Kaifeng in the province of Honan where Mrs. Sallee, sister of Mrs. Truett, and widow of a former secretary of the Southern Board, is among the missionaries. The Southern fields in China



The Tungshan Baptist Church in Canton, South China, affiliated with the China mission of Southern Baptists

include churches whose membership represents nearly two-thirds of the Baptists in the land.

The Northern Baptist work in the Swatow area impressed me as exceedingly effective. The association meetings which I attended there are among the happiest of my experiences. The church building at Kakchieh, somewhat smaller than the Tungshan church in Canton, is the most beautiful Baptist church edifice in China. Its architecture is Chinese, not Western. At Shanghai in the midst of the area which suffered heavily during the Japanese attack, the North Shanghai church is the home of a Baptist community including a large proportion of able and devoted laymen.

The British work is strongest in Shantung and Shensi; and the remarkable Tsinan Institute in the former province is a unique missionary project, known over the whole land. The Swedish mission has a strong hold in Kiaochao, where my audience included a prominent general of the Chinese army. These Swedish Baptists, sustained by a home constituency much smaller than those of America or Britain, have attained in their limited field a measure of success second to none.

I shall not attempt to evaluate the educational work carried on by, or originating with, the Baptist missions. Reports which came into my hands indicate that the University of Shanghai, whose president is Dr. Herman Liu, and in which Northern and Southern Baptists coöperate, has secured a commanding position. We visited many schools and addressed the pupils. The schools appear to be efficiently conducted and, as a rule, admirably equipped. Their Chinese heads are men and women of power. The question of regis-



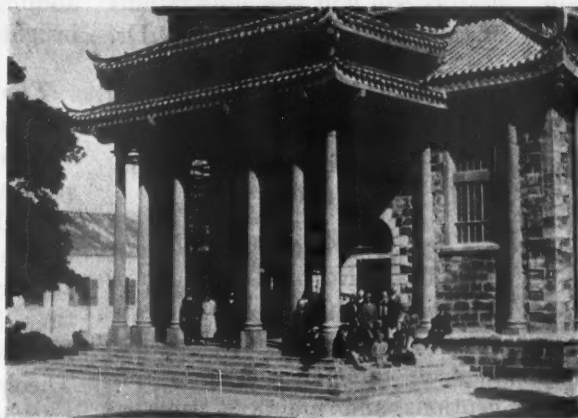
The grave of Henrietta Hall Shuck in Hongkong

tration with the Government has raised difficulties, and there are varieties of judgment among missionaries themselves, and among Chinese Christians, on the subject. I was impressed by the fact that the Chinese in the English mission field, who closed their schools rather than register, have come to regard their own action as precipitate and mistaken. They now wish to make a new start on the basis of accepting registration.

It would appear that the interpretation of the regulations is not uniform among the Chinese administrators, and that in some provinces a larger degree of control over Christian institutions is demanded than elsewhere. In China, not the law, but the official, is often the decisive factor!

The final instalment of Dr. Rushbrooke's narrative will be published in a later issue.

The Memorial Baptist Church on the island of Kakchieh in the Bay of Swatow. This is affiliated with Northern Baptists



Dr. J. H. Rushbrooke (see preceding page), thinks this is the most beautiful church edifice in China. It was erected in 1931

A Bewildering Variety of Baptists

Impressions of the mission field centennials held last winter in Assam, Bengal-Orissa and South India

—From *The Baptist Missionary Review of India*

NOTE.—The last sentence, which the Editor of *The Baptist Missionary Review* applies to missionaries, might well be applied to all Baptists.—ED.

WHAT a bewildering variety of people is presented by Baptist mission work about the Bay of Bengal! The Burma delegate to the centenarians told us of 200 languages. The Assam delegate told of some 150 languages. Bengal-Orissa uses three and the English Baptists and the Canadian Baptists each use three or four. At the Assam Centennial a list was given us of twenty-three races represented at the centenary. Six races were plains people, five were on the tea gardens, six were in the Garo and Naga Hills, five were races in the Manipur State. We are sure the linguistic situation is not so simple as that

for names not on the list were sometimes referred to. Most speakers used Assamese or English and interpretation went on in six chief languages.

In spite of the bewildering variety in features, clothing, ornaments, manner, tonsure, to our astonishment one expert missionary seemed able to look over a group and locate them within a few degrees of consanguinity. But stronger than the impression of variety was the impression that Christ has changed these people and made them one in Him. When in that vast grass-and-bamboo cathedral, to the number of 5,000 or more, they sang the theme song, "All hail the Power of Jesus' Name," or some other of the four centenary hymns, each in his own vernacular, we joined in our English and thought of the final

crowning. The same affect was present in a less degree at Bala-sore, with four language groups. During the long sessions the order, quietness, reverence, patient attention even when for a time some evidently could not understand, all made them seem just like the Telugu Christians we know so well. Their expression was that of sinners saved by grace, a people ready to be stirred by great thoughts, a brotherhood through all the variety.

Their new birth in Christ has made of all believers a new race, in spite of the strange and startling differences more like each other and like Christians everywhere than they are different.

How blest we missionaries would be if for ourselves we could maintain always this sense of oneness with the humblest believers.



THE LIBRARY

*Reviews of Current Books and
Book Publishers' Announcements*



God in Action, by KARL BARTH, gives to English readers the gist of the distinctive doctrines of this distinguished theologian. The five chapters are addresses on Revelation, The Church, Theology, The Ministry of the Word of God and The Christian as Witness. They glow with the passion of the preacher rather than smell of the study lamp. At the heart of each discussion are Barth's two fundamental theses that God is Sovereign and that the Bible is the authoritative Work of God. The appendix is most interesting. It gives a moving account of the spiritual struggles through which Barth reached his present position and warns American and English churchmen that they are at the beginning of the road whose end has just been reached by the German church. Then they will learn perhaps too late to make less of man and more of God. (Round Table Press; \$1.25.)

Evangelism in a Changing World, by AMBROSE M. BAILEY, is one of the most original books on Evangelism that has appeared in a long time. In a thoroughly readable volume Dr. Bailey reviews church history to recall the many outbreaks of spiritual power down through the centuries. Today new situations on a world scale are arising that call the church to action. "The coal seams in the Antarctic testify that once God's tropic sun shone there." Once more the earth may be tipped so as to bring the Sun of Righteousness shining in places now cold and dreary. Each chapter is a fresh stimulus. Laymen reading this

book will be helped in becoming intelligent and enthusiastic collaborators with their pastors. And pastors will find new illustrations of this old but vital subject. Dr. Bailey does not deal with abstract propositions. His book was born out of his own experience as a successful evangelistic pastor. (Round Table Press, \$1.50.)

The Essence to Spiritual Religion, by D. ELTON TRUEBLOOD, is a fresh and non-stereotyped evaluation of the universal and permanent in common Christian conceptions and practices, such as God, Jesus, man, salvation, worship, the sacraments, etc. The author is a Quaker, who appreciates what is abiding in all religious forms, who knows the implications of modern thought and writes with a deep religious interest. Jesus is not merely a teacher but "Lord and Master, in loyalty to whom spiritual religion becomes a reality." The discussion of worship is especially fine and the chapter on

the sacramental notably stimulating. The book is a new approach to modern, religious problems, abiding spiritual experiences and insights. (Harpers; \$1.50.)

The Church Through Half a Century, Essays in honor of William Adams Brown, by former students, is a volume in a class by itself. It is an unprecedented tribute to a theological teacher and author who for nearly a half century has sent trained students into the ministry from Union Theological Seminary. Dr. Brown was highly favored in cultured family, Christian upbringing, best educational advantages, honored profession and wide associations. When he might have chosen ease he gave his life to scholarship and assiduous hard work. How he held the respect and affection of his students through the years is shown by these 18 essays, which add to a charming life sketch by Dr. Samuel McCrae Cavert of the Federal Council and an historical survey of the most important developments in the life of the American Protestant Church during the past 50 years. As freshly written history the volume is of special value. It gives no satisfaction to those pessimists who insist that the church is decadent. As author Dr. Brown, whose output is prodigious, is notable for his helpful contributions to church loyalty and evangelical faith. *Beliefs that Matter*, *Pathways to Certainty*, and *Finding God in a New World*, are books of counsel and worth born of experience. Church loyalty and Christian unity are two of his master pas-

Ready October 29th

BROTHERHOOD ECONOMICS

by Toyohiko Kagawa

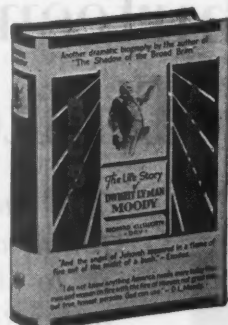
Here is a message to America from the great social prophet of our time. It is a ringing challenge to put Christian ethics into practice in the field of economics. Kagawa's economic philosophy, which finds its expression in Christian Co-operatives, is fully explained for the first time. It is a book long-awaited, and of the greatest significance to an awakened Christian world.

\$1.50

HARPER & BROTHERS

sions. But those who have known him in work and friendship know that beyond everything else he is a man of warm personal religious life, whose writings have quickened faith in God and man, and have revealed the center in the Christ of Calvary. It may be doubted whether any individual "Servant of the Church of Christ" has in his generation rendered larger service to the Church Universal. (Scribners; 438 pages; \$3.00.)

The Search for a New Strategy in Protestantism, by IVAN LEE HOLT, distinguished minister in the Methodist Church of the South and President of the Federal Council of Churches, contains the Fondren Lectures of the Southern Methodist University which were also given as the Bevan Lectures at Parkin College, Adelaide, South Australia. The author deals very fully and sanely with the confusion in the Protestant world, the challenge of the economic crisis, efforts for a larger fellowship, and a new approach to the Christian world mission, with a concluding chapter on suggestions for a new strategy. The first four lectures are a storehouse of concise information on current issues in which not only the fate of Protestantism but of civilization itself is involved. Unfortunately the closing chapter is the weakest. The title of the book promises so much and the author's argument for a larger Christian unity is so convincing that if Dr. Holt had given himself more liberty on the subject of a new strategy, after listing the conflicting and feeble efforts of today to go beyond mere cooperation, he would doubtless have written a stronger conclusion. On the other hand the weakness of this chapter reflects the weakness of the Federal Council itself. What Livingstone said about his work in Africa



in the nineteenth century. Doctor Day's *Shadow of the Broad Brim* has been pronounced the final life of Spurgeon. It is hard to see why there should be another book about Moody — after this one. Cloth, \$2.00

BUSH AGLOW

by Richard E. Day

The Moody Centennial Biography

A conventional biography of Dwight L. Moody would be highly inappropriate. He was an unusual man — and this is an unusual book. Doctor Day admires Mr. Moody hugely; he is entirely sympathetic toward him. We imagine that Mr. Moody himself would have liked the book immensely. While use has been made of much valuable and hitherto inaccessible documentary material, and of interviews with many people who were close to Mr. Moody, it has nothing of the encyclopedia-article, data-and-event-recounting narrative about it, but is a true, fascinating story of a great, inspiring Christian character whom one must know in order to understand American Christianity and American life

The Lift of a Far View

by Albert W. Beaven

Doctor Beaven's *Sermons for Every-day Living*, the first issue of the Judson Press Sermons, has had and continues to have a very large sale. He now contributes a second volume to the series. While a true prophet and sometimes stern in his denunciation of the prevailing sins of society, and the church, he has a positive, hopeful message — as the title of this new book would suggest. Included in the volume are also Doctor Beaven's address at the Berlin World's Baptist Congress, and his famous broadcasted Washington address on the "Spirit and Service of the Federal Council." Cloth, \$1.00

Rats, Plague, and Religion

by J. S. Carman, M. D.

Rats, fleas, bubonic plague . . . typhoid, tuberculosis, small-pox, leprosy . . . filth, degradation, inhumanity . . . horrible infections, needless pain. You are a robust reader if you can stand the stuff of which these tales of India are made. But you will be rewarded by a revelation of the sympathy, insight, respect for the people which mark the missionary doctor. You will exult at the new life which comes with Christ Jesus. If you want something to think about, to talk about, to color your addresses, read *Rats, Plague, and Religion*. Cloth, \$1.25

The American Baptist Publication Society

1701-1703 Chestnut Street, Philadelphia

16 Ashburton Place, Boston
72 E. Randolph Street, Chicago
313 W. 3rd Street, Los Angeles

Order from 1107 McGee Street, Kansas City
Our 505 Washington Mutual Bldg., Seattle
Nearest House 223 Church Street, Toronto

Duty Extra in Canada

Tax must be added in states where Sales Tax is in force

is true of the Federal Council, "The end of the exploration is the beginning of the enterprise." Having spent more than a quarter of a century exploring the Protestant situation, the Federal Council under this broadminded and spiritually-minded leader ought to be the body to carry this idea forward vigorously and do some courageous experimenting. (Cokesbury Press, 190 pages, \$1.50.)

Rats, Plague, and Religion, by JOHN SPENCER CARMAN, M.D., of Hanumakonda, India, is not just another missionary book. If the title seems a bit sensational, it is aptly descriptive of the medical missionary's struggles to meet appalling needs entrenched in ancient superstition. This is the type of missionary appeal through facts and needs that should find place

in our local missionary programs and our church libraries. The origin of the book is interesting. When Dr. and Mrs. Carman came home in 1934 for their first furlough after a term of service in India, they were assigned to an extensive circuit of deputation work. Fresh from the harrowing experiences of their rat-plagued field, their problem was how to arouse the home churches to see the life and needs of India through their eyes. So they devised a play story in which they were the living actors, Mrs. Carman in acting the rôle of the natives and patients; her husband carrying on as doctor and missionary. These stories soon became a feature of the promotional campaign, and the invitations were so many that the

(Continued on page 576)

Thirteen Men and Thirteen Dollars

The story of thirteen men who founded a college the aim of which is to discover and teach truth in order that it may be fearlessly yet reverently followed, wherever it may lead

By FRANK W. PADELFORD

*The
tuto-
rial plan
at Colgate.
See page 555*

TODAY thirteen dollars do not go very far; but a century ago that sum of money, plus a great deal of faith, was enough to start a college.

It happened in this way. In May, 1817, a group of seven men, most of them residents in Hamilton, N. Y., met in that village to consider the education of the Baptist ministry. The matter seemed so important that they called another meeting and published the call in *The Baptist Register*, inviting all who were concerned to meet in Hamilton, on September 24, 1817.

A disappointed group met on that day, for only thirteen men came together. They sat a long time in silence and spent a long time in prayer. But they would not allow their discouragement to prevent their undertaking. So each man laid one dollar on the table. On that foundation Colgate University was established.

This little group was soon joined by another group in the vicinity of New York. Of similar mind and purpose, they had started a theological school in that city. It was decided that Hamilton was the more central location, and on May 1, 1820 the school was opened in a building, two stories of which had been built by the village and the third by the college.

Colgate is a splendid illustration of the projection of a few great personalities. Among the men

in New York first interested was William Colgate. He gave generously in helping the college through its early years of struggle. He was followed by his sons, James B. Colgate and Samuel Colgate, both of whom took a keen interest in the college. In 1891 Mr. James B. Colgate gave \$1,000,000 in memory of President Dodge. The interest of the brothers was bred into their sons, James C. Colgate, Austen Colgate, Sidney Colgate, and Richard Colgate. During their entire lives they have held the college close to their hearts. They have given generously of their time to its affairs and have poured a steady stream of money into its treasury. Now in turn their sons are taking up the burdens.

No other college in America for four successive generations has had such primary and continuous interest of one family. It is an outstanding example of what may be done for the advancement of mankind by a successive group of men who are mastered by a great and noble passion. Of course through the years the college has had many other interested and generous friends who have added to its strength and stability; but to the Colgate family the college is most indebted.

In 1890, before the million dollar gift by James B. Colgate, the Board of Trustees in response to a petition by the president and faculty, changed the name from Madison University to Colgate University. It was a university in those days for in addition to the college of liberal arts there was also a graduate school of theology. Ten years ago the school of theology was transferred to Rochester and merged with Rochester Theological Seminary into Colgate-Rochester Divinity School.

During all the 116 years Colgate has always maintained a college of arts and sciences of high standard. Until 1929 it followed quite closely the orthodox methods of education but since then under the efficient leadership of President George B. Cutten, it has been hewing out new lines and developing a plan of education that shall more successfully meet the needs of modern students. This is known as the Colgate Plan.

It provides that for the first year and a half every student shall devote his attention to a general survey of the main lines of human knowledge, literature, history, the physical and social sciences. The courses which he pursues are known as Survey Courses. During this period he does not go deeply into any field of knowledge; but it is the purpose and hope that every student, when he has finished these courses, will have a general acquaintance with the main fields of human knowledge. For the rest of his course the student may elect the fields of study in which his interest has been aroused. The value of this plan immediately appealed to educators. Since its adoption at Colgate, other colleges have taken up the idea and adopted it in part or in full.

Another feature of the Colgate Plan is the development of Seminar Courses. The students meet, not in large groups to hear lectures or in large classes to recite, but in small groups of six men to discuss with the professor the results of their reading and investigation. This makes the student a participator with the instructor in the

progress of the study, and insures greatly increased interest. This method had long been followed in the graduate schools but never before in American undergraduate colleges.

The third element in the plan is an adoption of the English university tutorial system. Each student is assigned to an instructor who becomes his personal tutor and adviser. At regular intervals the student goes to his tutor to talk over with him in an intimate way his problems and his progress. The tutor knows him personally, goes over these problems with him, and gives him counsel. No tutor has more students than he can deal with satisfactorily. This has necessitated a large increase in the number of teachers.

This new plan has put Colgate in the forefront of American colleges and has attracted the attention of educators around the world. While it is too soon to pass final judgment, it is most encouraging that some colleges are seeking to blaze the way to a more successful method of education. That Colgate has caught the interest of parents and prospective students is evidenced by the fact that the quota for the freshman class was filled nearly every year during the depression.

In making his notable gift Mr. James B. Colgate wrote, "I am confident that this university will continue to be, in the true sense of the term, a Baptist University; a university where the rule is to discover and teach truth in order that it may be fearlessly yet reverently followed wherever it may lead." Colgate honorably meets his test.



An impressive view of the Colgate University campus with the chapel in the center

Enlistment Month in the Local Church

THE purpose of Enlistment Month, February 14-March 14, is to induce in the entire membership a response to the challenge of the stewardship of life. Each member is asked to commit himself to definite service in the activities that are emphasized in the Forward Movement, or as many of them as possible.

What will this mean to the local church which in the true spirit of the Forward Movement prepares carefully for Enlistment Month and enters upon its activities with enthusiasm? It will mean more

people going to church, more people joining the church, a larger and better Sunday school, more young people who are interested and helpful in all the church does, more adequate financial provision both for local expenses and for missions.

The First Baptist Church of Melrose, Mass., was a precursor in respect of this broader kind of enlistment which it put into effect last spring. A report from Melrose says: "The climax of the program for the church came on 'Spiritual Advance Sunday' when,

at the close of the sermon, the members registered their spiritual advance and the cards were laid on the altar by the deacons with a prayer of consecration. Many caught the vision of a greater investment of life in the Kingdom enterprise as expressed in more time for communion with God, regular attendance at the church services of worship, definite service in the church and in the proportionate giving of money which is 'minted life'."

For this spiritual advance a pledge card was provided, according to which the signer agreed to take the Forward steps which he checked in a list that included a re-dedication to the Christian life, a commitment to the practice of stewardship, interpreted to mean not only an adequate contribution of money but daily prayer, attendance on at least one church service each week, and the devotion of a substantial portion of time and ability to Christian service.

The Melrose church has every reason to be gratified with the results of its enlistment which in principle was essentially the same as that which all our churches are asked to put on in February and March.

Aids for Enlistment Month

There has been prepared for use in local churches A Manual for the Forward Movement Enlistment. The Forward Movement program provides that the period from February 14th to March 14th inclusive, shall be known as Enlistment Month. Because of the broader terms under which the membership will be called upon for a commitment this year, the Manual will be quite unlike anything that has been used by the denomination in the past. Its content will fall under five general heads, "Organization in the Local



A HILLTOP EXPERIENCE FOR THE LOCAL CHURCH

February 14-March 14, 1937

See that your church climbs to new spiritual heights in Enlistment Month

Church," "Plans for the Preliminary Period of Preparation," "The Three Weeks' Educational Program," "Enlistment Week," and "The Follow-Up."

The methods suggested are, to a considerable extent, those with which our more active churches are already familiar, but their application and the printed forms used mark a departure from the practices of the past. The master list will continue to be employed, as it has proven to be one of the most valuable tools a local church committee can possess. There are two forms of Enlistment Card, one for service and one for financial support. There is also a Roll Call Card, to be signed and brought to the church on February 14th.

There will be five Sundays in the period designated as Enlistment Month. On each of these Sundays it is recommended that a special service be held, of a character indicated by the titles which have been assigned to the five dates: *February 14th*, Roll Call Sunday; *February 21st*, Family Sunday; *February 28th*, World Outreach; *March 7th*, Enlistment Sunday; and *March 14th*, Forward Day.

The Forward Movement program for this period magnifies the work of the Visitors, as those selected for the duty of calling on members are to be known. For example, each team of Visitors will be responsible for seeing that the people whose names are assigned to them are present in church on Roll Call Sunday.

Order Your January Book

The selling price of *VANGUARD*, the 1937 January book, and the method of distribution will be the same as last year.

This means that the number printed will bear a definite relation to the advance orders. Therefore it is highly desirable that the



*Reproduction of the cover of
VANGUARD,
the January book for 1937*

churches should make their requirements known at the earliest possible date. To be assured of receiving the number of copies ordered, churches should place orders with their State Convention office promptly.

VANGUARD will have a cover design of a type new to the January book series. The name is lettered and the effect is boldly heightened by a dash of bright color.

New Book of Remembrance

In *The Book of Remembrance* for 1937 the principal change is in the introduction of devotional material for every Sunday. Sometimes missionary information will enter into the subjects touched upon, but such information will be treated in a manner to give it the character of a devotional reading. The printing of the book will be completed in time to permit December shipments. The price, as in other years, will be 25 cents a copy.

President Clark's Proclamation

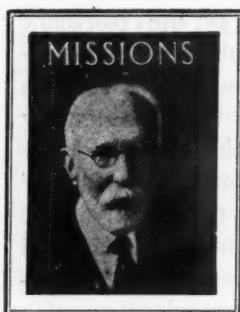
In his first official message to the denomination, President Her-

bert B. Clark of the Northern Baptist Convention calls the attention of all our Baptist forces to "the crucial need of securing adequate financial support for our entire denominational program." After reviewing the situation that exists both in local churches and missionary organizations, President Clark proposed action of a definite kind. He calls upon 250,000 Baptists—ministers, teachers, executives and laymen—to join him in setting aside "one-tenth of our income for Christ and His cause, such tithe to be contributed through the local church, and that we begin such systematic Christian giving on the occasion of our commemoration of the Centennial of Luther Rice, September 25, 1936, whose life is a constant reminder of the type of sacrificial giving and service that has gone into the laying of the foundation of our Christian enterprise."

A report of the Luther Rice Centennial Celebration appears on page 540.

Women Active in Forums

Northern Baptist women will take an active part in planning and promoting the Forward Forums for which churches in all parts of the country are now arranging. The Committee of Conference, representing the Women's national organizations, has approved the suggestion that there be a woman on each local church Forward Fund Committee, the responsibility of the women being to secure the attendance of women officers, to bring about the use of the Blue Book in the Forums, to distribute literature and cause visualization materials to be prepared and distributed. The denominational plans for the year provide state representation for the women also, as the Secretary-Director is *ex officio* a member of the State Committee.



The Editor Emeritus says:

Looking In on Our Mission Fields

SINCE I cannot visit the missions and missionaries in person, I am going to let our readers share with me some glimpses of missionary

experience obtained from field letters.

Our first "look in" is at Swatow, China, the home of Rev. and Mrs. R. T. Capen, which, he says, "has played an important part in our mission activities, these months since we returned." For example:

Every Friday morning Mrs. Capen has arranged for the school pupils, some hundred strong, to use our house for Bible class rooms. This plan has added interest to the pupils' anticipation of the arrival of the weekly Bible hour. Every Sunday in the early afternoon the young people's society comes for its regular meeting in the room under our parlor. Also the Teachers' Wives' Club meets in our parlor every month for addresses and programs of educative stimulation. The Academy prayer meetings in turn meet here. Since personal work in China as in America brings more people to the Christian life than mass gatherings or much heralded addresses, so Mrs. Capen and I are longing to make our lives through the home count for the Lord. It is this homely, simple spirit of love that gives us high anticipations of more useful service in the future.

With such a spirit it is not surprising that when Mr. Capen returned from his furlough last year he found the 421 students of the Academy diligently at work, and the 42 teachers happily coöperating in the life of a thoroughly Christian school, which has gained in many ways by becoming coeducational.

Next "call" is at Podili in the Kanagiri field of South India, where we accompany Missionary and Mrs. T. V. Witter on one of their evangelistic tours, which recall the walking ministry of Jesus as He toured the villages of Galilee. Everywhere the dense Sudra population greeted the evangelists eagerly, and new churches and many baptisms tell of the earnest personal work, to which the Witters are specially adapted and in which they find their joy.

At another station in South India, Nalgonda, from Missionary Cornelius Unruh we learn of the newly open door for preaching regardless of castes. All classes attend wherever the gospel is preached. We learn of a revival campaign organized in four groups of three workers each; of the selection of 24 centers, each group to visit six and stay four days and nights, conducting prayer and revival meetings. "The pastors came back revived and full of joy. They

carried their own bundles and walked all the way." The Christians and churches were stirred to greater devotion; and the missionary had a wonderful tour later, baptizing more than 150 converts.

Superstition is difficult to dislodge. At Gurzalla, South India, Missionary E. O. Shugren says:

Our new Christians have not been entirely freed from former superstitions. The husbands, for instance, do not dare to call their wives by name for fear that their children will die. But they have all one common ground for belief, and that is Jesus Christ. They believe in Him as their only Saviour and they have no idol worship. In our house-to-house visits we have often been touched by their simple trust in Christ. Their prayers are not long but simple and spontaneous, direct from the heart.

If we had been with Missionary S. W. Stenger in the Narsaravupet and Sattenapalle fields in South India last year we should have traveled somewhat over 10,000 miles in his car, and visited 200 out of the 300 villages in which we have Christians. Two new churches were dedicated and one rededicated, and the missionary listed a dozen or more villages with church buildings in various stages of construction, according to funds. "A meeting place or prayer house in every Christian village" is Mr. Stenger's slogan, as he came to realize what this means to the village Christians. In a village where there are Mohammedans a prayer wall or other meeting place for the followers of the Prophet is always found; and every village has its idol temples and shrines, which stresses the importance of the slogan. A graphic picture of life in camp, with the tent pitched in a grove of ancient tamarind trees, shows a group of village people of different castes enjoying some simple games which Mrs. Stenger is teaching them, in the hope of replacing the prevalent cock fighting and gambling by some good clean sport. The lives of the people have been utterly impoverished as to recreation and social advantages.

At Rangoon, Burma, a Bible Assembly similar to summer schools in America, gathers over 100 young people from all parts of Burma. . . . The hot season found 22 Judson College students doing village work, all of them without pay, and only two with traveling expenses paid. . . . Missionary J. R. Andrus of Taunggyi, says it is truly inspiring to see how Rev. B. C. Case and his colleagues at our Pyinmana Agricultural School cause their students to see *Christian agricultural service* in their villages as a most helpful life work.

MISSIONS CROSS WORD PUZZLE PAGE

No. 3.—The Twelve Tribes

No. 3.—Across

1. "... is a fruitful bough, even a fruitful bough by a well."
5. "... thou are he whom thy brethren shall praise."
9. "... shall judge his people, as one of the tribes."
11. Epoch
12. Size of shot.
13. "... shall ravin as a wolf."
15. Approaches.
17. Stringed instrument.
18. Prophetess who gave thanks when Christ was presented in the temple. She was of the tribe of 47 across.
19. "I do ... today and tomorrow."
22. Absalom ... his hair once a year.
24. "was rent in twain, from the ... to the bottom."
26. Son of Noah.

29. "Unstable as water, thou shalt not excel" was said of ...

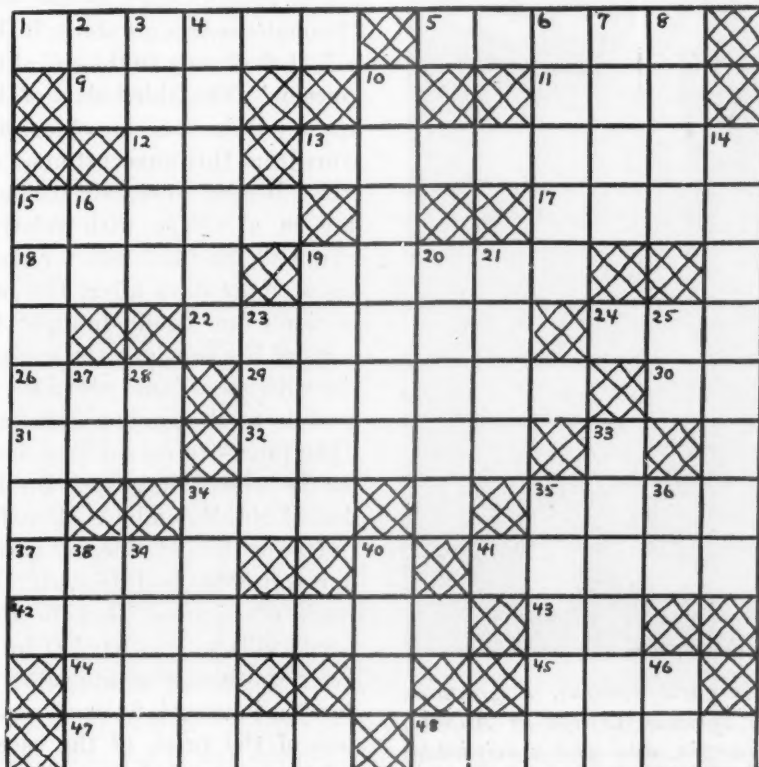
30. Cry of surprise.
31. "fire shall ... every man's work of what sort it is."
32. Worker on chairs.
34. Pale.
35. "Simeon and ... are brethren."
37. Asiatic sardine.
41. "lay down our ..." 1 John 3:16.
42. "... is a strong ass couching down between two burdens."
43. Direction.
44. "a city that is ... on an hill cannot be hid."
45. Vessel.
47. Out of ... his bread shall be fat, and he shall yield royal dainties."
48. The same blessing was given to both ... and Levi.

Last Month's Puzzle

J	O	S	H	U	A	P	S	A	L	M	S
U	S	U	R	P	E	C	I	L	I	A	
D	I	N	P	C	S	S	E	D	A	M	
G	E	D	E	N	T	I	N	G	M	U	
E	R	R	O	R	H	E	E	R	I	E	
S	G	R	G	E	N	M	O	L			
J	O	E	L	R	A	M	O	S			
H	O	S	E	A	N	A	M	E	S		
A	B	T	L	E	V	S	T	A			
G	P	R	I	Z	I	N	G	N			
G	E	R	A	H	R	O	R	E	A	D	
A	N	I	L	E	A	V	I	L	L	A	
I	S	A	I	A	H	D	A	N	I	E	L

No. 3.—Down

2. Alleged force.
3. "Get thee behind me, ..."
4. Insnares.
6. "and three tenth ... of fine flour." Lev. 14:10.
7. "terrible as an ... with banners."
8. "his raiment of camel's ..."
10. "... shall dwell at the haven of the sea."
14. Paul visited ... Acts 16:11.
15. "... is a hind let loose: he giveth goodly words."
16. Measure.
19. "He that hath ... hands."
20. "... against the king."
21. A city of Judah. Josh. 15:21.
23. The killer whales.
25. Exclamation.
27. A chief place of Moab. Num. 21:28.
28. Pronoun.
33. Some of these blessings seem ...
34. "and their ... for it was cruel." Gen. 49:7.
35. Flax.
36. Brother of Odin (Norse Myth.)
38. Mountain of Greece.
39. Employes.
40. "... a troop shall overcome him: but he shall overcome at the last."
46. City of Egypt. Jer. 46:25.



WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Death and a Broken Ankle On the Trail in Belgian Congo

An Evangelistic tour in Congo jungles that brought death to one of its team members and a broken leg to the missionary

KNOWING full well that they would receive no remuneration of any kind, 22 Congo women of the Tondo church from eight different villages, nevertheless, volunteered to go on an evangelistic tour to distant villages. So they left homes and gardens, assured only of a joy in preaching Christ and the accompanying discomforts of travel in sun and rain through forest, swamp, and plain, poor lodgings, sickness, and, sometimes, hunger. They traveled on foot, and each bore a burden, including her own simple necessities and a part of the camp equipment.

The days of the trip were busy ones with long hikes between villages, sometimes on paths well cleared, and at other times through swamps and forests where the going was difficult. But there were always songs and a happy run of conversation. The women took full charge of the services, leading in the singing, praying, and giving the message, usually aided by a Sunday school picture. When we had been out less than two weeks, we counted the number of people who had heard the messages, and they numbered well over 2,000, leaving out the little children and babes.

How the women grew! Those who were a bit timid about speaking became filled with power and a wonderful ability to speak out bravely for their Master. They held in wrapt attention the natives of the villages, many of them clad only with a bit of antelope skin about the loins, or girdles of ba-

By MARGUERITE ELDREDGE

nana leaves, with bodies heavily scarred and painted red with splatterings of white clay. Spears and knives were in the hands of the men, and invariably, one, two, or three babies in the arms of the

women. A few old, bent folk and a much bedecked heathen king usually completed the group who surrounded these clean, simply-clothed women as they read from books and spoke as it was thought only men could speak. We visited some 50 villages. Although we brought back no statistics of results, we know that God has made a record of spiritual achievement of which we need not be ashamed.

These 22 women witnesses for Christ, forerunners in this work for women in the Tondo field, were called upon to pay dearly for their service in time, strength, and life. The woman last to volunteer was Bolumbu Mbolo, tiny of stature, but of radiant spirit as she said, "Though my legs are short, if God wills, I shall walk to the end of the journey." The third day of the journey Bolumbu, sore of legs and arms from this unaccustomed exercise, begged to remain behind a day in a village with relatives whom she had not seen for many years. Four days after, the mail carrier from Tondo brought the news of her death to the camp of the witnesses. Panic prevailed for a while as the women exclaimed, "The price—to die far from home for the sake of the gospel! But is it death? No, Bolumbu is alive, face to face with God. She has carried our cause to God Himself! The work of carrying God to these needy villages, she has left for us. Even if others of us are called before the journey is finished, regardless of the price, of the ease or trial, we must go forward."



Margaret Rattray, a graduate of Spelman College in Atlanta, Georgia, and now a missionary to her people in Belgian Congo

Strangely enough, it was the missionary herself who brought the journey to an unexpected close. Going one night from the open fireside to her hut without a light, she fell into a deep pit from which soil had been dug to make the walls of two huts. Words are inadequate to express the praise due the women witnesses, the two deacons, and the villagers as they ministered to their leader with her broken leg. They fixed a long deck chair on poles for carrying her. Around 9.30 o'clock, they broke camp and, aided only by the light from three small lanterns, they set out into the night on the trail leading to Tondo. The single file procession of some 40 folk, all carrying burdens, had only this little light to guide them over the paths in the thick darkness. The way led through plain, forest and swamp where elephants had played havoc with the paths by tramping through and uprooting trees along the way. When the journey was only half through, a herd of these beasts almost precipitated a panic, so close did they come to the path. But the faint gleams from the lanterns were sufficient enough to

make them turn right about in their course, thus sparing the night travelers. Tremont Hospital was reached about three o'clock in the morning, and the efficient doctor and his wife together with Mr. and Mrs. Brown were soon on the scene. Though weary in body and distressed in soul, not a native would leave the hospital waiting room until morning when their teacher came out of the ether and they heard the doctor's reassuring, "All is well."

This journey, which had brought great joy as well as great hardship, ended only three days earlier than the scheduled time. It marks the beginning of a heroic work by the women for the women. To the women witnesses of old the living Christ gave the command, "Go," and the promise, "Lo, I am with you alway." Tondo women of today, having heard, have begun to give heed to the command, and from their hearts they speak: "His promise is true; Christ was our present, unfailing help. The cross we preached we had ourselves to bear, but His strength shared with ours the weight of it. Now we and other Christian friends must con-

tinue this work newly begun in response to the command of our Saviour till women of all jungle villages hear of Christ."

• • •

Wedding bells rang in the Assam Mission on June 30th when Dorothy J. Kinney, M.D., medical missionary daughter of Dr. and Mrs. Bruce Kinney, was married to Rev. F. Fred Chambers in Gauhati. Dr. Kinney has been in Assam since 1929 as physician and surgeon at the Women's Hospital at Gauhati. Her husband, an educational missionary serving under the General Board, is on his first term in the Jorhat Christian schools. While the Woman's Foreign Board staff through this marriage loses a valuable worker, the Assam Mission fortunately will not be deprived of Dr. Kinney Chambers, for she will continue to work for the Assam Mission with her husband.

A Mission for Coolies

The churches in Hangchow, East China, representing several denominations, have opened a mission for the hard-working, often hungry and homeless, ricksha coolies. An attendant is on duty at all times. The Christian doctors and nurses in Hangchow contribute their services in clinic attendance and \$600 has been subscribed for furnishing hot soup on cold nights. A recreation committee sponsored by Wayland Academy (Baptist) furnishes entertainment and fun, while the several churches provide religious workers, speakers and interviewers. Numerous commercial organizations in the city, churches, women's clubs, Rotarians, etc., contribute the running expenses of this interesting experiment in interdenominational cooperative ministry for a class of men at the bottom of China's economic scale of life.



The kipoy, familiar jungle vehicle in Belgian Congo. It is carried by four men. In a vehicle like this Miss Eldredge with her fractured leg was brought to the Tremont Temple Hospital at Tondo

TIDINGS



FROM THE FIELDS

A Two Weeks' Vacation in Nicaragua

By LYDIA HOLM

Miss Lydia Holm, who began her service in Colegio Bautista, Managua, a year ago spent her vacation on the east coast of Nicaragua. During her two weeks' trip she traveled by plane, launch, canoe, dory, horseback, mule-back, and on foot. Her travel sketch indicates clearly the charm and beauty of Nicaragua.—Ed.

I spent one week in Bluefields, where I stayed with the Moravian missionaries. With the young people of the city, I visited every sec-

for the first time in Nicaragua. We poled our way up small winding creeks to a large fruit plantation, and sailed to a distant point, where I drank my first cocoanut water and ate green cocoanut. Under a full moon we had numerous picnics on various beaches; it was all

nurses from Nicaragua, arrived, having come by river with four students from Colegio Bautista. We accompanied them to their home on Corn Island, a trip requiring seven hours by launch and sail. We were cordially welcomed and entertained at the Mission



ABOVE: a typical street scene in Nicaragua. LEFT: a typical market-place such as is found in any Nicaraguan village

House which is really the parsonage; the church has no pastor at present.

Our four students from Corn Island mapped out a week of strenuous activity. On horseback we galloped along the beach, circling the entire island. We spent one day at Little Corn Island which is even more beautiful, with its white beach, clear green water, high bluffs, breakers, and waving cocoanut palm trees. The main industry of both islands is the raising of cocoanuts and sugar cane.

tion of the place, including four cemeteries. We climbed a steep mountain to bathe in a beautiful little pool fed by mountain streams. Here I actually shivered

like something one might read about, but never hope to experience.

At the end of my week in Bluefields, Miss Heinz, one of our

During our stay, a man died on the island and we saw a friend immediately jump on a horse and ride all over the island calling out the news that Mr. John was dead. It created great excitement among all the people. At night we saw them making the coffin and digging the grave by lantern light. It was a sight I shall not soon forget. Silent neighbors were grouped about the lanterns in the yard of the dead man's residence. The sound of hammers and spades was the only noise.

An enthusiastic reception was given us one night, with a program of music and speeches. I was introduced as "Miss House" instead of "Miss Holm," but when the leader was told of his error he said it was all the same thing! On Sunday I spoke to the Sunday school and to the B.Y.P.U., besides having trained an octette for the occasion, the night before. I was asked to preach too, but I do realize *some-what* my limitations!

Mormon Parents Praise Vacation Bible School

Eight religious beliefs and seven nationalities were represented in the enrolment of the Vacation Bible school in Ogden, Utah, including 35 Mormon children and 50 Baptists. "I don't believe this city knows what is going on in this place," remarked one of the Mormon women at the closing program. Many of the parents, including Mormons, said they were thrilled at the Bible stories and memory work their children retained.

Mary Kariya, a Japanese girl, came to Miss Rose Williams in great excitement, to ask if it were too late to register and whether a Japanese would be accepted. "Well, there was a mad scramble as to who would get Mary to be a tent-mate," writes Miss Williams. "All the girls wanted her. She belongs to the Japanese Christian Church in Ogden."

"One of the outstanding features of the young people's work this year was the Win-My-Friend Week," continues Miss Williams. "They began by conducting a church service, took 26 names of prospects, and went out to interview them. Many were the experiences reported later. Ten were baptized, seven of whom were the direct result of this personal work. One was Julia Navarro, our first and only Mexican convert, who for a long time had been wanting to become a Christian. In talking with her parents we found they were willing, but did not have much faith in Julia's making a success of the Christian life. She was baptized, however, and has been regular in attendance. She pledged a small amount to both missions and local expenses. Her father says there has been a real change in her life."

In this area of Mormonism, evangelical missionary work has many difficulties.



People of many races—American, Japanese, Mexican—and of various religions—Catholic, Protestants, Mormon—live in Utah. Here is the Mexican Girls' Sewing Club in front of the Baptist missionary's home in Ogden

MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE



B.Y.P.U. Rally in Sheffield, Iowa, gathered around the Burma dinner table

Burma Comes to Iowa

At the district B.Y.P.U. Rally in Sheffield, Iowa, the Saturday night dinner meeting took the form of a Burma scene in which the posts of the room simulated palm trees. The menu cards were in the shape of pagodas. The menu was written in Karen. Peanuts and sweets were served in cocoanut shells. Pastor and Mrs. J. Lee Lewis, now of Mason City, Iowa, for 14 years missionary in Burma, were dressed in Karen costume as were their children, who sang in the Karen language, "Jesus Loves Me," to the delight of the 125 young people present. On the table may be seen a Burmese village replete with thatched roof houses on stilts, groups of elephants standing about and two pagodas dominating the background.

Three devotional addresses were given by the Rev. C. B. Stephens,

Pastor of First Baptist Church of Albert Lea, Minn.

The menu consisted of:

ME (rice)	ICA KRI (ice cream)
DAHSIH (pickle relish)	GHETHU (curry)
THEQUITHA (banana)	THAGOTHA (tomatoes)
KAPI (coffee)	GOH (bread)
GOH SEH (cake)	

Many tasted rice and curry for the first time in their lives and declared it "licking good."

Missionary House Parties

The reports on Women's Missionary House Parties which have come in, indicate increased attendance and interest.

The Michigan Women's House Party was held at Hillsdale College, Hillsdale. Because of the large number of reservations, over

400, it was necessary to have two sessions of three and one-half days each.

In spite of the extreme heat the program was carried out as planned. The theme was "Pathways to Understanding." The Foreign study book was reviewed by Miss Etelka Schaffer of Africa, the Home book by Miss Ruby Baker of the Cleveland Community Center, and Program Building by Mrs. Wayland Gates of South Bend, Indiana.

Mrs. Dickason of Burma showed moving pictures of missions in Burma, and of the peoples and their customs. Mrs. King formerly of Africa, Miss Olive Buckner of the Philippines and Miss Frances Priest of Michigan were missionary guests.

All of the State Secretaries held successful conferences with their respective workers. In the after-

noon the group enjoyed special music, readings and suggestions on parliamentary procedure, which were followed by punch served by different church groups. Vesper services held under the trees on the campus were climaxed by the

formation of a single large circle composed of all in attendance, as they sang the closing hymn.

The beauty of the Hillsdale College campus and the friendliness of the people added much to the success of the House Party.



Faculty at the Women's House Party at Hillsdale College, Michigan

ROYAL AMBASSADORS

The Tenth Camp Season at Ocean Park

By EDWARD C. KUNKLE

LAST summer, the Royal Ambassador Boys' Camp at Ocean Park, Maine, had its tenth successful season.

Total attendance for the two periods was as follows: 1st period—144 boys and 42 counsellors, teachers, and executives; 2nd period—156 boys and 41 leaders.

The majority of the camp staff are pastors of churches. All of the others are Christian laymen active in their churches and vitally interested in work with boys.

Most of the boys and leaders came from the New England States, while 26 boys and leaders came from Greater New York and 6 boys and 2 leaders from New Jersey. One boy, David Covell, came from Yokohama, Japan.

Three adult leaders are missionaries: J. H. Covell from Japan; Dr. Edward Carroll Condict from

Burma, and Howard M. Freas, M.D., of Belgian Congo, who served as camp doctor for both periods. Rev. Herbert E. MacCombie, Providence, R. I., was Camp Director, and Rev. L. G. Van Leeuwen, Assistant Director, Rev. J. Melvin Prior, Saco, Maine, and Rev. Harold V. Jensen, Melrose, Massachusetts, were the camp pastors, Edward C. Kunkle, of Mount Vernon, N. Y., served as Dean and his son, E. Charles Kunkle, Jr., as assistant Dean.

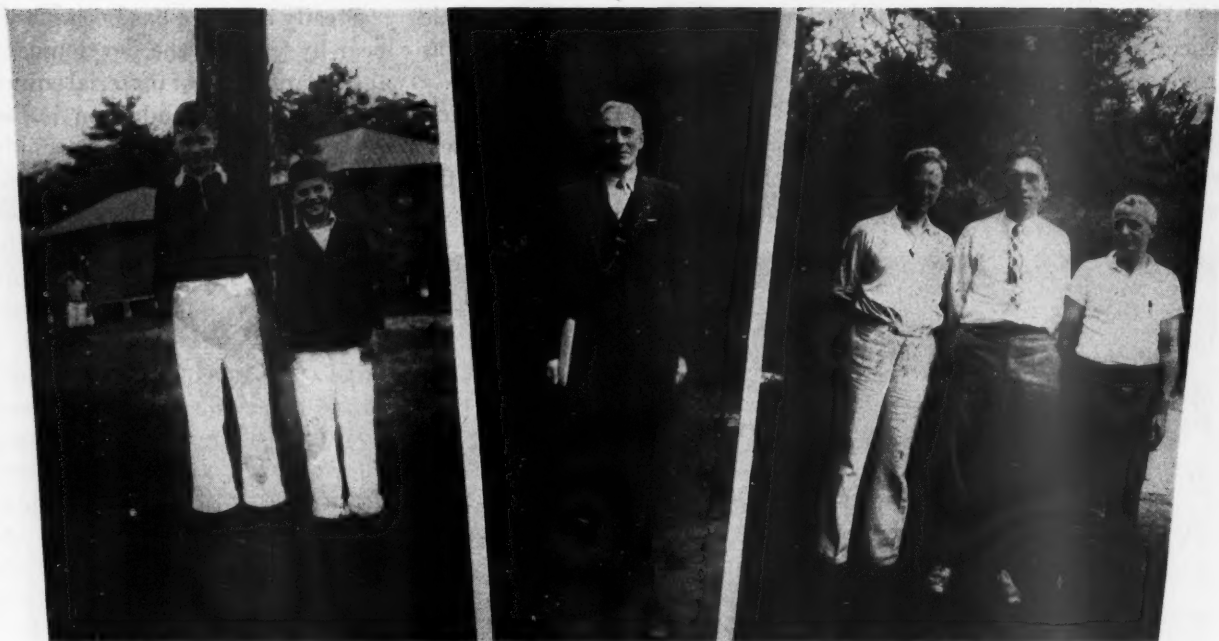
Two members of the camp staff have been connected with the camp from its beginning. Rev. Harold W. Curtis, Portsmouth, N. H., as Director of Aquatics and Administrator of the camp swimming pool, and Rev. L. G. Van Leeuwen, as assistant director.

Steady advance has been made, year by year, in the development and enlargement of material equipment. The latest addition is the Memorial Dining and Assembly Hall. Still in process of erection.

A special service was held on Sunday afternoon, July 5, at the base of the flag pole, in recognition of the camp's 10th anniversary. This service attracted a large company of friends. Appropriate and inspiring addresses were given by Field Secretary Floyd L. Carr, and Camp Director Herbert E. MacCombie. Sunday afternoon, July 19, witnessed the laying of the corner stone of the Memorial Dining and Assembly Hall. This also was an inspiring occasion and brought together a great throng of friends from far and near. Speakers were Secretary Floyd L. Carr and Rev. Harold W. Curtis. Mr. Carr spoke with prophetic appeal of the growth of the Royal Ambassador Movement, and of the progress in securing funds for financing this new building. He also read a record of the contents of the copper box placed in the corner stone. Mr. Curtis spoke with fine interpretation of the work of the R. A. Camp for the boys of the churches.

The corner stone was laid by James A. Patch, Chairman of the Building Committee, assisted by Arthur H. Clark, the builder. A responsive service entitled "The Head Stone of the Corner" was read by Mr. Patch, and the prayer was offered by Rev. Harold V. Jensen, Camp Pastor. A beautiful litany of thanksgiving, prepared by Rev. Herbert E. MacCombie, was conducted by him.

At the graduation exercises honor boys in class work were announced; camp emblems given according to the number of years of camp service and camp attendance, and addresses were given by Dr. Joseph C. Robbins at the



AT OCEAN PARK; Frank and Kenneth White, sons of Dr. George L. White of the Ministers and Missionaries Benefit Board; Secretary Floyd L. Carr in a happy pose; three missionaries, J. H. Covell of Japan, H. M. Freas of Belgian Congo and E. C. Condict of Burma

first, and Dr. M. Joseph Twomey at the second graduation exercises.

Camp activities were carried through with splendid coöperation and in the best spirit.

This report should not end without a recognition of the remarkable success which has attended the Royal Ambassador Boys' Camp through the leadership and application of Rev. Floyd L. Carr. From its very beginning, he, the

only living Founder of the Camp, has been the guiding genius of the enterprise. As the financier of one project after another, in the unfolding of the camp's material equipment, he has brought it to its present attainments. The new Memorial Dining and Assembly Hall, which will be dedicated next year, is the result of Mr. Carr's skillful, enthusiastic and sacrificial devotion.

lowing which are 25¢ each, published by the Missionary Education Movement, 150 Fifth Avenue, New York, N. Y.

Course on Africa for Young People—Margaret Tuck.

Course on Africa for Intermediates—Hazel Harker.

Course on the Negro in America for Young People—Ina Brown.

Course on the Negro in America for Intermediates—Mary Jenness.

Six Programs on Congo Crosses—Anna C. Swain.

Six Programs on Omwa—Anna C. Swain.

Six Programs and Dramatizations on American Negro—Augusta Comstock.

The last three are for adults but would be very helpful to Senior Guilds.

Let me remind you that our Guild Gift this year is \$32,000 in celebration of our 21st birthday. If each chapter would give a 10% increase over last year we would reach our goal.

A serious omission in the list of awards at St. Louis was a per-

WORLD WIDE GUILD

*Oh that men would praise the Lord
for his goodness, and for his wonderful
works to the children of men.*

Sun-dial Inscription

With warning hand I mark Time's
rapid flight

From life's glad morning to its solemn
night;

Yet, through the dear God's love, I
also show

There's light above me by the shade
below. *John Greenleaf Whittier*

"Time Marches On," and we are on the second lap of the year's work. How is the going? Are you planning for Guild Vesper Sunday Dec. 6th? We have two worship services for that day and several appropriate candlelight services. In addition to our regular Guild programs for junior and teen-age chapters there are many unusual and helpful suggestions in the fol-

fectly beautiful Year Book sent by the chapter at Guantanamo, Cuba. It was made in the form of a blue pennant, beautifully lettered, illustrated with drawings, and altogether most attractive. Congratulations to Elizabeth Allport and the girls who did the project. Incidentally it was the first entry in our contests by a foreign Guild, although Cuba is a home mission field with Baptists.

Faithfully Yours
Alma J. Noble

Grand Junction, Colorado

The first Baptist Federation of Guilds observed its annual Guild Day. The church, lighted by white tapers, using an altar decoration of white rosebuds in a blue vase, was hostess to the six Guilds during the Sunday morning worship service. To the strains of the Prelude the guilds, wearing official badges, filed into the auditorium where the center section had been reserved for them, being marked with white and blue streamers. The solo "Open the Gates of the Temple" was sung and later a Guild quartet sang, "Fling Wide the Gates."

The theme being Gateways, Pastor Franklin Fenner, chose for his text Psalm 118:19. At the close of the sermon an offering for Guild missions was received. Pastel baskets tied with white and blue bows and bearing the names of the six Guilds—Philathea, Adelpia, O.U.R., Bethany, J.O.Y., and Ataloo, were placed on the altar and the Guilds passed in single file around the baskets leaving their offering within their respective baskets. The president offered a book on this year's reading contest to the Guild having the largest per cent of active members present. The youngest in age and organization in the Federation, namely "Princess Ataloo," received it.

At Round Lake

Eastern New York Guilders gathered at Round Lake in August for their annual House Party. There were about 90 girls present and the "powers that be" report an unusually fine spirit of coöperation and friendliness. Mr. C. W. Gammons had the Bible Hour again on the Parables of Jesus. The Sun-dial theme was carried out in vesper services and throughout the entire week with *The Pageant of the Years* and liv-

ing birthday cake on the village green. This was in charge of Mrs. Gammons. The Guild House Party closing night is looked forward to by the little village, as the closing candlelight service is always on the green. Something new appeared the last day, a most unusual report of the week's program including the personnel of the faculty, in the form of a bulletin, beautifully typed, with an African hut and a palm tree in black and white on the cover. This was the work of Jean Bryson and was called "Listen to the Drum." Thus ended another happy House Party which gladdened the heart of Mrs. Gammons, Eastern New York Secretary.

Rhode Island State Convention

See how Rhode Island's Guilders fixed their booth at the State Convention. One group undertook the putting up of crepe paper and the foreground. Another group presided—two at a time—during the two days. They wore their white dresses and blue capes. Mrs. Harold Brown and Mrs. Hope Parker covered it at times when the girls were at school. The "thing" hanging on the right post is a map of Rhode Island with all Baptist churches located and a blue diamond where each Guild is in existence. Back of that to the

The first Baptist Federation of Guilds, Grand Junction, Colorado



left (somewhat hidden) is a dandy poster. The gateways used at the House Party Banquet are in the right part. The three awards, White Cross samples, literature, etc., are there.

Keuka's Top Record

Only one feature of this outstanding Keuka House Party can be mentioned and this is culled from two glowing official reports. The registration for the entire week was 328, and for the week-end it soared to 382. The average age of the girls was 16 years. Helen Crissman Thompson was the leader and the faculty picture is proof of the quality of teaching given. There were seven Negro girls, two Indians, and four Italians. It was a thrilling moment at



ABOVE: The W.W.G. exhibit at the Rhode Island State Convention.

BELOW: The charming faculty at the Keuka House Party

thy will'; 'It is later than you think'; 'Now is the accepted time.' One of the happiest moments in the evening came when Mrs. Thompson announced that we were able as a houseparty to contribute \$1.50 to the Forward Fund. We were also pleased to make a gift of \$67 to Miss Florence Rowland of South India for her adopted baby Mungi whose birthday occurred during the week. Miss Rowland won the hearts of all the girls with her radiance and sincerity.

"Our candle light service was very beautiful. Under the direction of Mrs. Gammons it was planned to celebrate the Guild's 21st birthday using *The Pageant of the Years*. From the auditorium we marched to the campus sing-



the banquet when Mrs. Murphy, one of the Negro delegates, received a pin as the reward in the voting contest to determine the girl who had contributed most to the House Party. Report of the Banquet follows:

"The decorations and favors were in keeping with the week's emphasis on the Negroes. The stage on which the speakers' table was placed represented a Congo

hut with its thatched roof and palm trees. Several of our Negro delegates participated in the program, Mrs. Helen Murphy giving a very fine toast and some of the others singing Negro spirituals. The toasts were built about this year's theme, 'Sun-dials.' Their titles were suggestive and familiar inscriptions: 'I count only sunny hours'; 'I note the time you waste'; 'Make the passing shadows serve

ing 'Follow the Gleam.' There we gradually formed a huge circle lighting our candles at those of our neighbors. In the center on a raised platform stood four girls representing Negro, Indian, Italian, and White Guilds with candles held high. In a circle below them were 21 girls holding lighted candles in their right hands and in their left, crepe-paper rosettes out of which electric torches shone."

They also supported the frosting for the outside of the human cake—a wide band of paper on which was printed 'W.W.G. 21st Birthday.' With 388 Guild girls participating in this lovely picture, you can imagine how pretty it was. It was a wonderful birthday cake and we all felt the inspiration and importance of the ceremony. The covenant was renewed, a prayer of consecration spoken and 'Living for Jesus' sung. Then in thoughtful and happy silence we returned to the building for the last step-sing. In every heart there was a renewed desire to fulfill the promises of our covenant and to prove a worthwhile girl."

GUILD NEWS

PHOENIX, ARIZONA. Last November a group of 40 Indian girls representing eight tribes were organized into a Guild Chapter, meeting at Indian School. During the year members of the Alumnae Guild have read or told *The Three-Cornered Continent* and *The Flying Boat* to the girls. The alumnae brought the whole class into our vesper service and also gave them a party during the year. Mrs. J. H. Kirckland, who was a missionary to the Indians at Sunlight Mission some years ago, is their leader.

VALIER, MONTANA. The R.F.O.M. Chapter has had a year full of activity, meeting monthly, studying *Youth Unafraid*, filling their White Cross quota, sharing in the Special Guild Gift, qualifying in Reading Contest and observing Guild Vesper Sunday at the regular Church evening service. It was very impressive as they marched into the church, wearing Vesper gowns, carrying lighted candles and singing "Follow the Gleam," and as they were grouped on the platform for the beautiful service. We are strong for Guild out here in Montana.

BELLINGHAM, WASHINGTON. The Senior Guild, Bellingham, Washington, had its Annual Progressive dinner, which was a great success. Four courses were served each at a different home some distance apart. Our Mother and Daughter Banquet was also delightful, each mother receiving a corsage of sweet peas and fern, with an extra bouquet for the oldest and youngest mothers. In addition to these social events we have not neglected mission study, White Cross, nor our share of the Guild Gift.

CEDAR FALLS, IOWA. The Guild Girls of Calvary Church, Cedar Falls, send greetings to our Guild sisters and readers of MISSIONS. We have twenty members, but during the school year some are away teaching. This past year the Lord called one of our members home. We miss her greatly, as she

was a devoted Christian girl, always willing and ready to work and speak for her Saviour. Our New Year's meeting is always a reconsecration service, where we renew our pledges and resolutions to live lives pleasing to our Saviour through the year. Every Easter morning we meet at the home of one of our members and have an early devotional service which is followed by our Easter breakfast. We invite our mothers and dads to a supper, usually in the month of May, and find that parents and daughters are drawn closer together through these meetings. Our own souls are enriched when we visit the Old People's Home, and also the County Home, for a little service. We have always had pastors who have been spiritual and devoted Christian men, and they and their wives have been a help to our young people.

Children's World Crusade

Let Us Have Peace

In hearts too young for enmity
There lies the way to make men free;
When children's friendships are world-
wide

New ages will be glorified;
Let child love child, and strife will
cease;

Disarm the hearts, for that is peace.

Let Us Give Thanks

For God—For Jesus Christ—For
the Holy Spirit

For our work with children
For increasing friendships with
world children

For our missionaries
For pastors and churches who en-
courage the children by their
interest

For fathers and mothers who give
time, cars, sandwiches, etc., ad
infinitum

For loyal, faithful, earnest boys
and girls

For devoted, patient leaders
For the 400 C.W.C. Secretaries
who are untiring in their efforts

Mary L. Wolfe

218 Lancaster Ave., Buffalo, N. Y.

A Doll League of Nations

In very truth the nations of the world are represented in the home of Mrs. Julie Dimock Dudley, Elizabeth, N. J., and many times have pleaded their cause with telling eloquence through the dolls which she has collected. There are more than 100 dolls altogether including all the countries in Asia, and many tribes and casts; Syria;



The remarkable doll collection of Mrs. J. D. Dudley, Elizabeth, N. J.

Africa; five European countries; Philippines; Puerto Rico; Alaska; Quaker and some character dolls, one of which is "Jennie Lind" which was bought in New York in 1850 when the great singer was giving concerts in Castle Garden. The oldest doll dates back to 1845, so is over 90 years old now.

For years Mrs. Dudley has been superintendent of the Primary Department in Central Church, Elizabeth. Anyone who has even once seen her with 60 children all eager for every word she has for them and all confident that here is one who has the truth for them, can easily imagine the deep impression that has been made on the lives of these little people who have through her discovered the wonders of God's love for them and for all people. Not only has Mrs. Dudley used these dolls in her Primary Department but has taken them far and near during the years. Many have been given by missionary friends who have always been honored guests in that home. Who can measure the blessings that have been visited upon the lives of the young and the old through the stories of these dolls? A few are shown in the picture on this page.

Sharing

It is easy to think of gifts of money when we say "sharing," but I want to pass on to our readers some of the enthusiasm that has come from the C. W. C. groups as they reported the year's work. There are many letters I should like to quote from, but that being impossible am selecting just a few as samples.

A Crusader Company was organized in Villa Grove, Ill., last October and met every Saturday afternoon. During the time they studied Mexico, they made a Mexican village (see accompanying picture), some hand-woven serapes, clay pottery and a movie of the stories in the study books, using cardboard rolls and shelf paper. At the close of this study

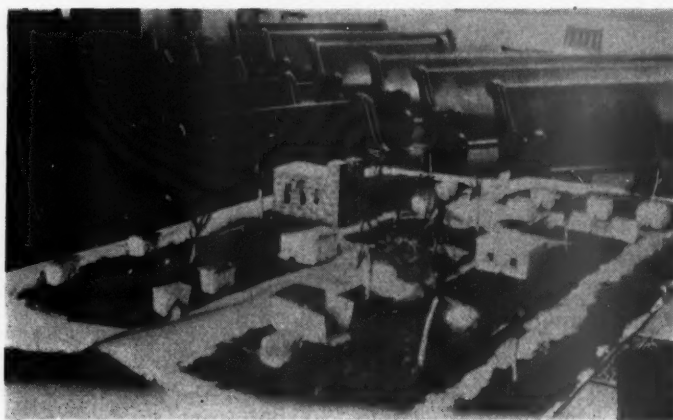
they had charge of the evening church service, their ten-year-old president taking charge and the other members doing their part in explaining the exhibits, etc. On Home-Coming Sunday, the Crusaders gave the play, "Color Blind." Beside their offering for the six months which amounted to \$3.00 and a package of pictures sent to Miss Holmes, eight of the eleven read five books each.

At Spencerville, Ohio, Crusaders and Heralds were organized a year ago and both closed the first year as Star organizations. They held the first Rally in their Association, having 100 present. Congratulations. Very interesting work was reported by the following groups: First Church, Decatur, Ill.; Smith Center, Kan.; Calvary Church, Charleston, W. Va.; Japanese in Seattle, Bellevue and Winslow, California; and the Negroes in El Centro, Cal. The women in all these churches have served lunch occasionally. Would that they did in every church for their own sake as well as the children's.

BOYS' AND GIRLS' COLUMN

Dear C.W.C. Friends:

How do you do, boys and girls? We are delighted that we are to



The Mexican village made by the C.W.C. at Villa Grove, Ill.

have this way of becoming better acquainted with you this year. Africa is such a great big interesting continent that we hope by the time this year is over you too will like it and want to know even more about it.

When we are at home at Vanga ever so many people come to see us, but they often bring their "company" manners and wear their "company" clothes, so we like better to go see them instead. A while ago we went out to Mudiambu to a big meeting, something like your associational meetings. There was to be a baptism on Sunday morning, so folks began coming on Saturday. They all had to walk, many of them for long distances. The tiny boys and girls too came carrying baskets of flour, peanuts and bananas for their lunches. They heard that the white "Mamma" was there and crowded around our little house all day. The privilege of looking at picture scrap-books, sent out by White Cross, was thought worthy of scampering to the stream to wash and display clean hands to suit the peculiar fancy of "Mamma Brown."

In the early evening a village teacher brought about 40 of his pupils to give a little play for me to see. How would you like to give a play entirely in French? That is what they did. And French is not their own language either. Most of them were about your ages. The crowd moved back a little and they gave their play without any decorations or costumes. But, oh, my! The imaginations were there. It was about some one who was going to see the white doctor because he had a bad headache. But don't think they do not enjoy costumes. At Easter time we had a play at Vanga telling the wonderful story of how Jesus died and rose again from the dead tomb, our Saviour



Rev. and Mrs. Lewis A. Brown

and friend. Six girls and boys had a part in it and how they did enjoy the costumes and the beautifully decorated church.

I am sure they would want me to send you all "Moyo," which is

our way of greeting one another. Our best wishes, your Missionary friends,

Lewis and Susie Brown

(Mr. and Mrs. Lewis Brown).

NOTE: Will you send some of the following things to Mr. and Mrs. Brown? They have asked for them. Be sure to send them through the New York Shipping Room. Instructions are on the C.W.C. White Cross leaflet: Bandages (completely gone at both Sona Bata and Vanga), wipes, Bible pictures, large Kindergarten pictures, bags made of silk or cretonne, baby blankets, "Sew me" cards, small Sunday school cards, especially if several of same picture can be obtained in a group, pads of paper, uniform size, in lots of 25 or 50.

THE FOREIGN MISSION CHRONICLE

From the cradle to the grave in missionary service

BORN

To Rev. and Mrs. R. R. Wickstrand of Sibsagar, Assam, a son, August 5

APPOINTED

Rev. C. Earl Hunter for evangelistic work in Assam, at the meeting of the Foreign Board in New York, September 22

Miss Lora M. Patten for Japan and Miss Marion Bell for South China, at the meeting of the Woman's Foreign Board in New York, September 23

SAILED

Miss Marguerite Eldredge, from New York, June 20, for Belgian Congo

Miss Orma Melton, from New York, June 24, for East China

Miss E. Ruth Paul, from San Francisco, July 15, for Assam

Mr. Ernest Atkins, from New York, July 23, for Belgian Congo

Dr. Velva V. Brown and Miss

Dorothy A. Hare, from San Francisco, July 30, for South China; Miss Roberta Hopton for South India

Rev. and Mrs. J. H. Covell and three children, from New York, July 30, for Japan

Rev. and Mrs. W. R. Taylor, from Los Angeles, August 3, for China

Dr. Catharine L. Mabie, Dr. and Mrs. H. M. Freas, Rev. and Mrs. J. E. Geil and Dr. A. C. Osterholm, from New York, August 5, for Belgian Congo

Miss Florence A. Webster and Mr. and Mrs. Victor Hanson, from San Francisco, August 7, for East China

Rev. and Mrs. W. D. Sutton, from New York, August 8, for Burma

Miss Grace Cooper, from Antwerp, August 14, for Belgian Congo

Dr. and Mrs. R. L. Crook, from Seattle; Rev. and Mrs. A. F. Ufford from Los Angeles, August 15, for China

Miss Genevra Brunner, from New York, August 21, for India.

Mrs. Ernest Atkins, from New York, August 22, for Belgian Congo

Mr. F. G. Christenson, from San Francisco, August 27, for South India

Dr. Emilie Bretthauer, from Seattle, August 29, for China

Rev. and Mrs. E. H. Geidt and three sons, from Los Angeles, August 31, for China

Rev. and Mrs. A. F. Merrill and three children, from New York, September 2, for Assam; Miss Lena Keans for South India; Associate Foreign Secretary and Mrs. R. L. Howard, on a tour of India, Burma, China and Japan

Miss Ruth Anderson, from San Francisco, September 10, for Burma

Miss Beulah Bassett, from Los Angeles, September 12, for West China

Dr. and Mrs. G. W. Wescott and two children, from New York, September 12, for Belgian Congo

ARRIVED

Rev. J. B. Money of Burma, May 19, in Vancouver

Mr. and Mrs. S. V. Hollingworth of Burma, May 26, in San Francisco

Dr. and Mrs. D. L. Phelps of West China, June 3, in San Francisco

Rev. and Mrs. E. O. Schugren and Rev. and Mrs. W. C. Owen of South India, June 15, in San Francisco

Dr. Marion Stephens and Miss Evelyn Stephens of South China, June 16, in San Francisco

Rev. E. H. Clayton of East China, June 17, in Victoria

Rev. and Mrs. Ulric A. Lanoue of Belgian Congo, June 20, in Montreal

Rev. and Mrs. S. S. Feldmann of the Philippine Islands, June 23, in Seattle

BAPTIST PERIODICALS FOR BAPTIST CHURCHES

- They are Biblical
- They are evangelistic
- They are safe and sound
- They train for Christian leadership
- They help pupils to be good Baptists
- They help teachers to be better teachers

It is as important to have Baptist periodicals in the class as it is to have a Baptist pastor in the pulpit.

THE AMERICAN BAPTIST PUBLICATION SOCIETY

Order from our nearest house

Miss Edith Traver and Mrs. Jacob Speicher of South China, June 25, in Seattle

Miss L. B. Tuttle of Assam, June 28, in Boston

Dr. and Mrs. R. E. Stannard of East China, June 27, in Los Angeles

Rev. and Mrs. E. S. Burket of East China, July 1, in San Francisco

Rev. and Mrs. K. G. Hobart of South China, and Dr. and Mrs. C. E. Tompkins of West China, July 6, in New York

Dr. and Mrs. G. S. Seagrave of Burma, and Dr. Dorothea Witt, of Belgian Congo, July 9, in New York

MARRIED

Miss Elsie E. Root, of Burma, and Rev. Lewis A. Pratt, in Meriden, Conn., July 7

DIED

Rev. John Dussman, retired missionary in India, in Germany, August 26

. THE CONFERENCE TABLE .

Public Opinion and Peace

THE Marathon Round Table Study Course, as a project of the National Committee on the Cause and Cure of War, was established in 1932. It has gained momentum year by year until now it has become necessary to plan for a graded course which will not only present simple and basic material on the essential facts about world organization for Peace and the part which the United States plays in the affairs of the world, but which will also prepare a course of study and discussion for advanced groups whose members have progressed far enough to need a greater challenge to their thinking.

Marathon Round Tables are small groups of ten to fifteen persons, preferably both men and

women, who agree to study and discuss international issues of the moment as they affect the United States. These issues are placed under the controlling subject: "The Evolving Foreign Policy of the United States." In this way, participants in these study groups are enabled to see the part that our foreign policy plays in strengthening or weakening the world-wide attempt to establish a successful method of settling international disputes peaceably and without recourse to war.

In addition to study and discussion, these groups are required to come to some measure of agreement before they definitely leave any subject, as well as to translate their opinions and agreements into some form of activity. In other words, a group tries to find a com-

mon denominator by means of which they can act together, either to educate and inform their community or, when they are ready to do so, to become an effective unit of public opinion. Each group, when once formed, is autonomous and the elements of conference and action distinguish them from most study and discussion groups. They are called "Marathons" because the word itself carries a challenge to continue to educate and inform until an enlightened and effective public opinion is reached.

The new plan which has been developed in response to widespread request for graded material envisages a Beginners' Marathon, which will include the following four topics:

TOPIC I—Development of an American foreign policy and its relation to world peace.

TOPIC II—The United States in relation to world peace machinery, including an A B C of existing world organizations (League of Nations, World Court, International Labor Organization, Pan-American Union, etc.).

TOPIC III—Public opinion and its effect on the formation of policies (an analysis of the part played by the press, by propaganda, and by pressure groups).

TOPIC IV—A brief survey of peace movements all over the world and an appraisal of the forces now operating for peace. Each group will be asked to formulate a plan by which these forces can be brought together and to indicate what part in this work can be played by small groups, such as theirs, and by individuals.

Kits of material have been ready since September 15. They contain instructions for organizing groups and carrying on discussions, and subjects for meetings and committee activities, in addition to pamphlets, study outlines,

and bibliographies for each subject. The committee has announced that two headline books are in preparation by the popular education department of the Foreign Policy Association. They are to be used in the beginners' course.

Nations will follow policies that lead to peace when statesmen can measure enough public opinion to demand and support such policies. An individual can no longer feel that his voice cannot be heard. Here is a method which will help the ordinary American citizen and his wife to become a part of public opinion that statesmen and governments will heed.—*Florence G. Tyler*, Secretary, Foreign Missions Conference, 156 Fifth Ave., New York City.

I WILL

By *MRS. ARTHUR M. BROWN*
State Secretary-Director of
Connecticut

I WILL GO FORWARD IN
MY THINKING. I will give

place in my thoughts to our denominational plans and seek to further them. I will inform myself by reading and study.

I WILL GO FORWARD IN MY PRAYER LIFE. With joy and thanksgiving I will daily seek God's guidance and pray that His kingdom may truly come on earth, and do my part to answer my prayer.

I WILL GO FORWARD IN SERVICE. I will strive to serve whenever and wherever I am needed.

I WILL GO FORWARD IN MY GIVING. On the first day of the week, as God has prospered me, I will cheerfully lay aside gifts, both for my church and for missions in loving gratitude for Christ's sacrifice on Calvary for me.

FINALLY, in spite of social unrest, economic conditions and the chaotic state of world affairs, I WILL, WITH GOD'S HELP, HAVE FAITH IN THE FUTURE AND GO FORWARD.

MADONNA of the DUSTY ROADS



This mother is a leper. She is sitting outside the Baptist leper colony at Kengtung, Burma, because there is no room inside.

Her baby of 20 days is untouched — as healthy as your own — so far, but within a year he will become a tiny scrap of broken life, foredoomed to crippled beggary till he dies.

This mother could be taken into the colony for \$40, and her baby for \$30.

WILL YOU TAKE THEM IN?

AMERICAN MISSION TO LEPERS, INC., 1119-H, 156 Fifth Avenue, New York

I enclose \$..... to help care for leper mothers and their babies.

Name

Street and City..... State.....

(COOPERATING WITH ALL DENOMINATIONS)

Puerto Rico Goals

(Continued from page 542)

"(2) The final payment of \$420 on the new Sunday school building erected in 1934.

"(3) Special offerings in June at the church anniversary, and at Christmas.

"(4) A new chapel in Quintana to replace a chapel destroyed by the hurricane in 1932.

"(5) A new chapel in the village of Las Peñas.

"(6) A new chapel in El Cupey, six kilometers from Rio Piedras.

"Due to the political situation in the island," he concludes, "this promises to be a difficult year, but we know that with God's help all these obstacles can be overcome."

John S. Stump

John S. Stump, after a long illness, died in Clarksburg, W. Va., July 28, 1936. On December 4th next he would have celebrated his 75th birthday. He was a graduate of Crozer Theological Seminary and was ordained in 1891. Denison University honored him with the degree of Doctor of Divinity.

Born in West Virginia, he spent most of his pastoral and long secretarial ministry in that state. After two pastorates respectively at Parkersburg and Buckhannon, he served as State Convention Secretary from 1896 to 1901, as District Secretary of the Home Mission Society from 1901 to 1909, and as Joint District Secretary of the Home and Foreign Societies from 1909 to 1920. From 1920 to 1930 he was on the headquarters staff of the Home Mission Society in New York in charge of its Church Edifice Department. A man of towering stature and rare humor, he always enjoyed jokes about his immense size and often told some himself, particularly how on his travels he seldom reserved a lower berth in a sleeping car. Invariably the man in the lower, seeing Dr. Stump walk up the aisle and fearing that he would crash through the upper berth during the night, offered him the lower berth. He leaves behind him a record of 40 years of secretarial service. As stated

in the Home Mission Society's resolution, "Always until the completion of his term of service, he has given time, thought and energy, without stint and in the spirit of heroic consecration."

He is survived by two sons. His wife was killed before his eyes in an automobile accident eleven years ago.

Cornelia Updyke Wright

After an illness extending over more than a year and a sojourn in Florida in a vain effort to recover her health, Mrs. Cornelia Updyke Wright, wife of the Executive Secretary of the Ministers and Missionaries Benefit Board died in Norwich, Conn., on July 28, 1936. A woman of rare charm, beautiful character and buoyant personality, she was admired and esteemed by all who knew her. She had made a host of friends at Colorado Springs during the Northern Baptist Convention in 1935. Active in

church work, she will be sorely missed in the Baptist Church of the Redeemer in Yonkers, N. Y., where she and Dr. Wright had made their home.

Carolyn Franklin

Numerous friends in three continents, North America, Europe and Asia, who met and loved Carolyn Franklin, will learn with profound sorrow that she passed away on September 29th after a short illness. Gifted with a brilliant mind and a heroic soul, she had so transcended physical handicaps that to others would have been eternal prison bars, as to have transformed her allotted years into triumphant, radiant living. MISSIONS joins with all these friends in sharing with President and Mrs. James H. Franklin the loss that has come into their life and in extending heartfelt sympathy.

A Guaranteed Income for Life

Why Not Play Safe?

Speculation is as uncertain and treacherous today as it was in 1929.

If you hold an Annuity Contract of this Board you can depend upon your income being paid promptly as agreed to the end of your days, and then your funds will continue in a fine Christian service. What satisfaction!

Annuity rates range from 3 to 9 percent.

Request our Annual Report, our new illustrated Handbook, and the annuity rate to which you are entitled. *Please give your birth date.*



THE MINISTERS AND MISSIONARIES BENEFIT BOARD

152 Madison Avenue, New York, N. Y.

BOOK REVIEWS

(Continued from page 553)

furlough had to be extended. Before the Carmans returned to India this year the play stories were put in book form. Their appeal is now available to multitudes of readers, to whom medical missions will henceforth have new meaning. (Judson Press; \$1.25.)

We Can Still Believe in God, by ALLYN K. FOSTER, published posthumously, is as affirmative as its title. It presents the conclusions of an alert and ripe mind set forth at the end of a brilliant ministry as teacher and pastor and particularly for 15 years as counselor of college and university students.

Dr. Foster was in touch with and sympathetic toward the findings of modern science and philosophy, and was able to show how the great and sincere minds who

have worked in these fields have in fact furthered the Gospel. One can preserve his intellectual self-respect and believe in God. While awake to the necessity for a broad social view of life, he makes a powerful plea for a revival of individual religion. This book will bring a message of faith and hope to many students, pastors and thoughtful laymen. (The Judson Press, 172 pages, \$1.00.)

NEW BOOKS RECEIVED

The Living Bible, by W. C. Bower, Harper & Bros., 214 pages, \$2.

Basic Convictions, by William Temple, Archbishop of York, Harper & Bros., 81 pages, \$.75.

The Jews of Germany, by Marvin Lowenthal, Longmans, Green & Co., 421 pages, \$3.

Across the Years, by C. S. Macfarland, Macmillan, 352 pages, \$2.75.

The Flight of an Empress, by Wu Yung, translated by Ida Pruitt, Yale University Press, 218 pages, \$2.50.

Give Me Another Chance, by A. K. Chalmers, Harper & Bros., \$1.

Young Ministers' Pulpit, by A. L. Murray, Zondervan Publishing Co., 120 pages, \$1.

Orient Seas and Lands Afar, by Rebecca Parrish, M.D., Revell, 152 pages, \$1.50.

A Story of Child Life in Old Peking, by Margaret R. White, Revell, 89 pages, \$1.

Indian Thought and Its Development, by Albert Schweitzer, Henry Holt & Co., 265 pages, \$2.50.

Hebrew Origins, by Theophile James Meek, Harper & Bros., 203 pages, \$2.

Living Religions and Modern Thought, by A. G. Widgery, Round Table Press, 281 pages, \$2.50.

Church and State on the European Continent, by Adolph Keller, Epworth Press, 366 pages, \$1.50.

Twelve Negro Americans, by Mary Jenness, Friendship Press, 180 pages, \$1.00.

Story of the American Negro, by Ina Corinne Brown, Friendship Press, 170 pages, \$1.

TWO NEW BOOKS ON AFRICA



OMWA? (ARE YOU AWAKE?) P. H. J. LERRIGO, M.D.

"Omwa? Are You Awake?" is a native salutation used in Central Africa. The author has utilized this expression as a thread to bind together this study dealing with the major problems, religious, political, social and industrial, confronting the great emerging continent today. Human interest stories and folk tales illuminate the themes.

Illustrated \$1.25

AN IRISHMAN IN THE JUNGLES OF AFRICA

Edited by RUTH BURNS MAGUIRE

The wonderful career of Gabriel Reid Maguire, who was a missionary, preacher and pastor, for nearly forty years. "A great and unusual contribution to the missionary literature in which our churches are interested just at this time." — *Watchman-Examiner*. With an introduction by President Austen K. deBlois.

Illustrated \$1.25

OTHER IMPORTANT WORKS ON MISSION LANDS

REBECCA PARRISH, M.D.

ORIENT SEAS AND LANDS AFAR

Dr. Parrish is an experienced traveler who has the unique ability of getting behind the scenes and interpreting the ways of the peoples. It includes Palestine, India, Africa, China, Japan, Arabia, Philippines, and Egypt, Persia, etc.

\$1.50

HERBERT H. GOWEN, D.D.

FIVE FOREIGNERS IN JAPAN

The Western influences that have brought about Japan's rise is told in these historical biographies of five men who, more than any others, had much to do with her growth in strategic power.

\$2.00

GEORGE P. and IDA G. PIERSON

FORTY HAPPY YEARS IN JAPAN

This stirring recital of successful missionary work is written with passionate enthusiasm by two missionaries. Their evangelistic activities brought them into contact with all classes of people in Japan.

\$1.25

At All Booksellers

FLEMING H. REVELL COMPANY

158 Fifth Ave., New York

Gist of the Lesson 1937

by R. A. TORREY

Insist on the ORIGINAL. Thirty-seven Years' Supremacy. Never equalled. Condensed Thought. Digest and Text of Lesson. Attendance Record. Other features. Flexible Binding.

35c Postpaid.
F. H. REVELL CO., 158 Fifth Avenue, New York

Caught by the Camera

Illustrations in this Issue

BELGIAN CONGO: Margaret Rattray, 560; a kipoy, 561.

BURMA: Judson Memorial Chapel, Buddhist priests, morning prayers, 546; Pagoda, 547.

CHINA: Tungshan Baptist Church, grave of Henrietta Hall Shuck, 550; Baptist Church, Kakchieh, 551.

CUBA: Guantanamo Church, 528.

EUROPE: Scenes at Geneva and the League of Nations, 520, 523. World Sunday School Convention, Oslo, 542.

HAITI: Dr. Chas. S. Detweiler, A. Groves Wood, 528; Going to market, baptismal candidates, 529.

Communion Ware of Quality
Best Materials
FINEST WORKMANSHIP
ALUMINUM or SILVER PLATE
Individual Glasses
Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Room 301 1701-1703 Chestnut Street, Philadelphia, Pa.

FACTORY TO YOU

LATEST MODEL REMINGTON TYPEWRITERS



10¢ A DAY

BRAND NEW, latest model Remington Portable for only 10¢ a day! Amazingly low price direct from the factory. Every essential feature of large office typewriters—standard 4-row keyboard, standard width carriage, margin release, back space, automatic ribbon reverse. Act now, while this special opportunity holds good.

You don't RISK a Penny
We send you this genuine Model 5 for 10 days' free trial. If not satisfied, send it back. We pay all shipping charges.

FREE Typing Course and Carrying Case
You will receive FREE a complete simplified home course in Touch Typing. Also FREE, a handsome, sturdy carrying case. No obligation. Mail coupon for full details—NOW.

Remington Rand Inc., Dept. 293-11
315 Fourth Avenue, New York, N. Y.

Tell me, without obligation, how I can get a New Remington Portable, plus Free Typing Course and Carrying Case, for 10¢ a day. Send Catalogue.

Name.....
Address.....
City.....State.....

MISCELLANEOUS: Bible House, 527; Royal Ambassadors, 544, 545, 566; Colgate University, 554, 555; Mexican Girls' Sewing Club, Ogden, Utah, 563; B.Y.P.U. Rally at Sheffield, Iowa, 564; W.W.G., Grand Junction, Col., 567; Rhode Island W.W.G. exhibit, Keuka House Party, 568; Collection of dolls, 570; C.W.C., Villa Grove, Ill., 570; Luther Rice Centennial, 540.

NICARAGUA: Street scene and marketplace, 562.

PERSONALITIES: Carl G. Lagergren, 527; Kagawa, 533; Luther Rice, 541; Henrietta Hall Shuck, 549; Rev. and Mrs. Lewis A. Brown, 571.

PUERTO RICO: Dr. Beers and pastors, 530; Baranquitas Academy students, 531.

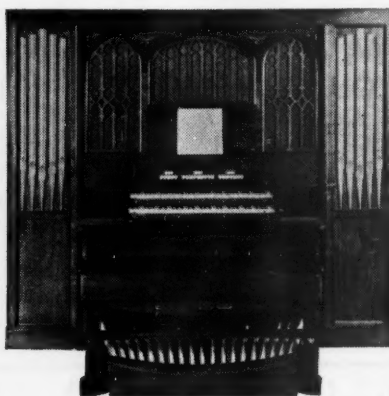
SECOND HAND BOOKS Sold, Bought and Exchanged THE JUDSON PRESS

(Write nearest Branch)

16 Ashburton Place 1107 McGee Street
Boston, Mass. Kansas City, Mo.

M. P. MÖLLER

Two-Manual Portable Pipe Organ



These organs are designed especially for churches where space and other conditions will not permit the installation of a larger instrument.

No building preparations necessary—simply plug in—then play.

For information, write

M. P. MÖLLER, INC.
Hagerstown, Maryland

"No Higher Than a Grand Piano"

Youth Helps the Canvass

At the Dayton, Ohio, Memorial Baptist Church, Rev. C. A. Thunn, Pastor, a very interesting experiment was tried during the Every Member Canvass held last April. The pastor writes,

"We had about 15 young people (high school age) on our Every Member Canvass Committee. These fine young people made calls upon all of the young people of the church for their pledges. The increased giving among this group is tremendous. This experiment proves several things: *first*, it is an excellent training school for future canvassers; *second*, it is an excellent training in Christian service and giving; and *third*, it proves that there is a large reservoir that can be tapped if the young people make the approach. I pass this on to you for what it is worth. Perhaps others are even now doing it or have done it in the past."

THE LAST WORD

MISSIONS has for many years carried the sub-title, *An International Baptist Magazine*. Surely this issue justifies the descriptive phrase, *international*. Do you know how many countries are mentioned within the 64 pages of this issue? Count them and see.

To the first three persons who send in a complete list of every foreign country and every State in the United States mentioned anywhere in this issue, MISSIONS will give a year's subscription. Such subscription will begin with the issue of January, 1937. If any or all of the three winners are already subscribers, the subscription will extend for a year beyond the expiration of their own, or on request it will be assigned to a friend.

Address MISSIONS INTERNATIONAL CONTEST, 152 Madison Ave., 23rd floor, New York City.

CHRISTIAN GREETING CARDS

For Sale or for Personal Use

EXTRA MONEY EASILY EARNED

CHRISTMAS GREETINGS — New, Attractive, with worth-while sentiments, many with Bible Texts, — in great variety of artistic settings. — the type of Greeting Christian people are looking for. **EVERY DAY** Greetings, — comforting, encouraging messages of cheer to the sick and sorrowing, Birthday, etc. — many with Bible Texts.

Cards that are different — not found in stores — Boxed and Unboxed — good profit, no investment necessary. Write early for Free Catalog and attractive Sale Plans.

PEASE GREETING CARDS, INC.
260 Laurel Street Dept. N Buffalo, N. Y.



BILHORN FOLDING ORGANS
45 years experience has produced a durable organ with brilliant tone for service in classrooms, mission fields, open-air meetings, hospitals, jails, etc. Folds to suitcase size — easily carried. Write for catalog and prices.

BILHORN BROS.
Dept. M, 306 S. Wabash Ave. Chicago, Illinois

Sell Greeting Cards Portraying the TRUE Spirit of

CHRISTMAS

Our Box of 24 DeLuxe Scripture Text Folders is, without doubt, the best value on the market. A \$1.75 value sent to you postpaid for 60c. Two or more boxes, 50c each. For 4 Boxes, each containing 15 lovely Cards and Folders, send \$1.00. Take orders now! They sell on sight.

SHEPHERD'S TOWN CARD CO.
Shepherdstown, Pa.

FREE JAPANESE PRINT EXHIBITION

It may be that your missionary society is planning to hold a bazaar or a Christmas sale. We feel sure that your society will be able to derive a considerable profit from the sale of our exquisitely colored Japanese Woodblock Prints, showing in beautiful color and design the land of the Rising Sun.

Have your members see Japan of Yesterday and Today. Exhibition is available now **FREE OF CHARGE.**

Ideal decorations for bazaars, fairs, festivals, Japanese booths, Christmas sales. Prices, 15c — \$1.45, commission 25%. We request society to pay expressage on exhibit. Further information on request.

15c Christmas Cards 15c

Imported from Nippon, 50 different designs of hand-colored cards. Genuine hand-made wood-blocks. Prices, 15c to 25c, commission 25% to missionary societies.

Send a beautiful Japanese print to your friends at Christmas time

SHIMA ART COMPANY, INC.
16 West 57th Street New York City



RELIEF

from shooting pains! There's nothing more distressing than rheumatic pains, neuritis, neuralgia, arthritis, etc., shooting through your body. USE

Cap-se-rub OINTMENT

Get relief now! Send 50c for a full size jar of Cap-se-rub. (Post Paid in U. S.) A safe family remedy for more than 20 years. An effective counter-irritant that gives soothing relief and helps to stimulate local congestion.

(C) 825 Walnut St., Philadelphia, Penna.

NO DISAPPOINTMENT IN CAP-SE-RUB OINTMENT

Instructions to Subscribers

SUBSCRIPTION PRICE

	United States	Canada	Foreign Countries
Single Copies	\$1.25	\$1.50	\$1.60
In Clubs (5 or more)	1.00	1.25	1.45

Remit by Money Order or Draft. Make all Checks, Postal or Express Orders payable simply to **MISSIONS.**

Bills, coins, stamps are sent at sender's risk.

When you receive notice that your subscription has expired, renew it at once, if you have not already done so. Use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

Our FREE CATALOG SAVES MONEY for Foreign Missionaries

Foreign Missionaries everywhere have confidence in our Missionary Bureau as the most economical source for personal supplies and mission equipment of high quality.

Secretaries and Purchasing Agents of Foreign Missions find that our free catalog, with its 45,000 separate items, and our special discount list enables them to save money for their stations.

Mission Boards can economize by selecting hardware, paints and other building materials from our catalog, for shipment abroad.

If you wish a Montgomery Ward catalog, for export use only, write TODAY for a free copy.

MONTGOMERY WARD
Expert Missionary Unit CHICAGO, U. S. A.

ENLISTMENT MONTH

of the Forward Movement

February 14 to March 14

EIGHT THOUSAND NORTHERN BAPTIST CHURCHES ENLISTING ONE MILLION AND A HALF MEMBERS FOR A UNITED ADVANCE

Northern Baptist Convention — Council on Finance and Promotion

HERBERT B. CLARK, President of the Northern Baptist Convention **W. S. K. YEAPLE**, Chairman of the Council on Finance and Promotion



*Appointed by the Northern Baptist Convention
for Observance in All Churches*

BAPTIST EDUCATION DAY SUNDAY, DECEMBER 6, 1936

How will your church observe it?

Its purpose is to challenge Baptist young people to secure an education, to emphasize the fine service rendered by Baptist schools and colleges, and to make Northern Baptists more education-minded.

"To discover and teach truth in order that it may be fearlessly yet reverently followed, wherever it may lead."

—James B. Colgate

For sermon material, suggestions for an educational program at a young people's meeting, and other information, address the Baptist school or college or seminary in your area, or write to Dr. Frank W. Padelford, 152 Madison Avenue, New York City.

**THE BAPTIST BOARD OF EDUCATION
NEW YORK**